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American Board of Foreign Missions.

PALESTINE MISSION.

For the sake of giving place for continuous extracts from the Journal of Messrs. Fisk and King since their departure from Egypt for the Holy Land, some parts of their earlier communications have been for some time deferred. Among these are the two following articles, the one from a letter of Mr. Fisk, and the other from the Journal in Egypt.

EXTRACT OF A LETTER FROM REV. PLINY FISK, TO THE HON. SAMUEL HUBBARD.

I wish to give you a sort of supplement to that part of the Journal already forwarded which relates to Alexandria. The following is a copy of a letter from Mr. Leutzen, a German merchant, whom we knew in Alexandria, to Mr. Wolff.

Alexandria, Feb. 4, 1823.

Very Dear Friend,

I hope that you are already safely arrived at Cairo, and that you, with your fellow-travellers, Messrs. Fisk and King, are well. On your departure from hence I supposed that I should soon be able to follow you, to undertake, in your agreeable company, the journey to Mount Sinai; but my affairs in the Austrian Consulate are not yet quite finished, on which account I am very sorry, so much the more as I always desired to visit that remarkable spot, before leaving Egypt forever.

After your departure, the public opinion was expressed universally in your favor. Both your sermons on Sunday, as well that on board the Danish vessel, as that in the house of the Danish Consul, very much edified all your hearers; and many of them have expressed the wish that you might soon return to Alexandria.

I have heard, in several places, that several of the Bibles you distributed here among the inhabitants have been taken by the Catholic priests of this place, but it cannot yet be said with certainty whether

those gentlemen have burnt them. It is however generally believed, and we may suppose with much probability, that they have; for many, *many* excommunications have been pronounced against those who are in possession of Bibles. But nobody minds such a farce and such buffoonery. The Pater Superior of the Catholic convent displayed his inquisitorial rage in the most disgraceful manner the Sunday before your departure. I was not among the hearers, but several of my friends, especially a most respectable Spaniard who is residing here, confirmed it. His speech showed the horrible ignorance of that Egyptian priest, and I really believe that it was not so dark in the times of Pharaoh, as now among the Popish idolaters. The above mentioned Spaniard gave me the contents of the sermon. The priest praised the Catholic church, as that church in which exclusively salvation can be obtained; and for a proof, he mentioned, among many other things, the following fact, which he said happened among the Catholics in Hungary. "A malefactor in Hungary was put in prison and condemned to death. He refused to be converted by any means whatever. Several priests were ordered to call at the prison on that obstinate sinner, but all their pains were unfruitful and vain; but a Franciscan Friar appeared, and at once gave his word to convert the malefactor, who still persevered in blaspheming the Godhead and religion. The Friar now began himself to curse and blaspheme every thing, till he came to the Virgin Mary. 'Stop,' exclaimed the malefactor, 'O, not her.' The Friar was satisfied with that exclamation, and congratulated himself on having accomplished such a great work of conversion!" Is not this an abomination, to preach in the holy temple of the Lord such abominable blasphemy? You may conclude by this single fact, what a miserable condition the church here is in. I dare to say that such abominable nonsense is not heard in the public houses in Europe. Such fellows ought to be whipped, and turned out of the Temple of God.

I have already distributed the greatest part of the tracts you gave me, and all to whom I gave them were very contented, and expressed their gratitude. O, my dear friend, continue to promote the word of God more and more in the time of your pilgrimage. You will receive your reward for it from the God of Israel. The good cause must finally gain the victory after the dangers you may perhaps undergo. The apostles of the Lord had to combat against many trials. Glorious will be your victory. Farewell; continue your journey rejoicing, and give me speedy news of your welfare. I salute you with devout affection.

Your most humble servant, LEUTZEN.

When the writer of the above letter said that such Priests as he describes ought to be whipped, and turned out of the Temple of God, he probably said it in allusion to Christ's driving the buyers and sellers out of the temple with a scourge. You will understand the letter, I believe, without any comment, and it will perhaps assist you in forming an idea of the state of the country, and of the effects of our joint labors. We are very happy to be in company with Mr. Wolff. His knowledge of Hebrew, Arabic and Persian is of immense advantage.

ACCOUNT OF A JEWISH WEDDING AT CAIRO.

THE gentlemen assembled in a large apartment, in reality the court, but now used as a parlor. We were seated on a Divan at one end of the court, where the ceremony was to be performed. Near us stood a large wax candle, and from the ceiling were suspended seven chandeliers. Some of the candles were burning, though it was not dark. All the Orientals have a great fondness for burning lamps and candles in their places of worship, and on all religious occasions. At the opposite end of the court was a kind of gallery, where the bride was making preparation for the ceremony, and in front of which hung stripes of different colored paper, red, pale red, and yellow, some of them covered with gold leaf. Now and then the bride showed herself through the lattice or wooden net-work, which stood in front of the gallery. It reminded us of Solomon's Song, 2:9. "My beloved is like a roe, or a young hart; behold he standeth behind our wall, he looketh forth at the windows, showing himself through the lattice."

About 5 o'clock the High Priest, (Rabbi Mercado,) and five other Rabbies came in, and took their seats on the Divan, and the service soon commenced. First, the clerk and people repeated in Hebrew the eigh-

teen benedictions of the name of God. Then the High Priest arose, and said, "Blessed are they who dwell in thy house; they shall praise thee forever." The people responded, "Blessed people, whose God is the Lord." After this the evening prayer was said, in which the name of God occurs eighteen times. Each time this name was repeated the Rabbies shook and trembled. After this prayer the nuptial torch was lighted. It was a large wax candle, dividing itself into nine branches, all of which were burning. This was carried up to the gallery of the ladies, where the bride was waiting, the bridegroom being all the time among the gentlemen below. Boys then began to beat on cymbals, and the bride was conducted down stairs, covered with a long white veil, preceded by three women with cymbals, and led by two others. Several women also followed her, one of whom occasionally uttered a hideous shriek, which we at first supposed a shriek of distress, but were afterwards told it was an expression of joy. The whole court now rung with cries, shouts, and the noise of the cymbals. The bride being led to the Divan, the bridegroom took his place by her side, and both continued standing, while Rabbi Mercado, accompanied by the people, repeated the 45th Psalm, "My heart is inditing a good matter, &c." The Rabbi then took a cup of wine, and said, "Blessed art thou, O Lord our God, King of the world, who hast created the fruit of the vine." The people responded, "Blessed be he, and blessed be his name."—*Rabbi*. "Blessed be thou, O Lord, who sanctifiest thy people by wedding and by marriage." *People*. "Blessed be he, and blessed be his name."

One of the Rabbies then took a ring and put it on the finger of the bridegroom, and then on the finger of the bride, and then gave it to the bridegroom, who placed it on the finger of his bride, saying, "Verily thou art espoused to me by this ring, according to the law of Moses and of Israel." A large shawl was then thrown over the new married couple, and the Rabbi, twice giving them wine to drink, said "Blessed art thou O Lord our God, King of the world, who hast created all things for thy glory." "Blessed art thou, O Lord our God, King of the world, who hast created man in thy likeness, and hast prepared for him and from him a house for ever and ever." At the end of each sentence the people responded, "Blessed be he, and blessed be his name." *Rabbi*. "Rejoice, shout and be merry, thou barren. Thou wilt soon gather thy children about thee in joy. Blessed art thou, O Lord, thou that makest joyful Zion's children. Thou makest joyful with joy a lovely pair, as thou didst make joyful thy creature according to

thy image in the garden of Eden of old. Blessed art thou, O Lord, who rejoicest bridegroom and bride! Blessed art thou, O Lord our God, King of the world, who hast created rejoicing and joy, and also bridegroom and bride. The voice of love and affection, cordiality, peace and friendship, shall be speedily heard in the cities of Judah, and in the streets of Jerusalem;—the voice of rejoicing and the voice of joy;—the voice of the bridegroom, and the voice of the bride;—the voice of shouting, and of wedding days, and of marriage, and of feasting days, and the voice of the music of the youth. Blessed art thou, O Lord, who makest joyful the bridegroom with the bride, and makest them prosper."

After this the bridegroom took the cup of wine and tasted it, and then gave to his spouse. Both of them continued standing during the whole service. Then the Rabbi said, "Praise the Lord, for his mercy endureth forever. Joys shall increase in Israel, and sorrows shall flee away, and it shall be for a good sign." As the Jews present offered their congratulations to the bridegroom they said, "A good sign." The nuptial torch was then extinguished, but immediately lighted again, and the bride was reconducted to her chamber by the women with the sound of cymbals.

While the Rabbies were performing the service some of the people attended to it with great appearance of devotion, but others were talking, laughing, and walking about the room. The Rabbies went through the service in the hurried, indistinct manner, which seems to pervade all religious services in the East.

in the Boarding Schools, to whom names had been given, in compliance with the wishes of those benevolent individuals or societies, who provide for their support. The letter with which this account is accompanied bears date, June 20, 1823. Respecting the list of children the missionaries make the following remarks.

There may be some apparent discrepancy between this list and journals and letters previously sent. This arises from the fact of giving the same name to more than one child; which, in some instances, is almost unavoidable. For instance a child named A. B. dies, but we think it best to retain the name;—or he leaves the school, but we wish to fill his place. It is true we might let the individual or society who gives his support suffer the loss; but we sometimes think that this is not best.

With regard to most of those who have been named, we feel it our duty to say, that they have been selected with great care, and after considerable trial, from more than twice the number; and that, after allowances are made for the degraded state of society and morals, from which they have been rescued, we feel confident that, with the blessing of our Savior, the hopes of our patrons will be fully realized.

Our readers will recollect that a list of the children at Tillipally, similar to that which follows, has already been published at pp. 278 and 309 of our last volume. As, however, several names have since been added, and for the sake of presenting a catalogue of all the schools at a single view, we repeat the list as it now stands, in connexion with the others. The difference in the ages of the children, as stated in the two lists, results, doubtless, from the age at the time of admission being given in one instance, and the age at the time of forming the list, in the other.

MISSION IN CEYLON.

LIST OF CHILDREN IN THE BOARDING SCHOOLS.

We gave notice in our last number, p. 107, that we had received, from the missionaries in Ceylon, a particular account of the children

Boarding School at Tillipally.

Names of boys.	By whom supported.	Age.	Cast.	Time of admission.
Israel W. Putnam,	Juvenile Branch Society, Rockingham, N. H.	11,	Velalla,	Jan. 1818.
Leonard Woods,	Ladies in Brunswick, Me.	15,	do.	do.
Samuel Worcester,	Tabernacle Thanksgiving So. Salem, Ms.	13,	do.	do.
Elias Cornelius,	Female Education Society, Salem, Ms.	15,	Covia,	April, 1818.
Nathaniel Niles,	Mr. John B. Lawrence, Salem, Ms.	17,	Velalla,	do.
John B. Lawrence,	Juvenile Beneficent Society, Salem, Ms.	14,	do.	March, 1819.
Joseph S. Ropes,	William Ropes, Esq. Boston, Ms.	14,	do.	July, 1818.
Danvers,	The Jordan Lodge, Danvers, Ms.	14,	Covia,	do.
Francis Brown,	Theological Society, Dartmouth College, N. H.	15,	Velalla,	Oct. 1818.
John Salisbury Tappan,	J. and S. Tappan, Boston, Ms.	13,	do.	Nov. 1818.
Thomas Spencer,	Juv. Benev. Society, Salem, Ms.	15,	do.	Sept. 1820.
Edward Warren,	Elam Bridges, Esq. N. Y. city,	12,	do.	Jan. 1820.
William T. Ladd,	William Ladd, Esq. Minot, Me.	12,	do.	April, 1818.
Cyrus Mann,	Monthly Concert, Westminster, Ms.	14,	do.	do.
John Norris,	Tabernacle Thanksgiving So. Salem, Ms.	11,	do.	Sept. 1818.
Charles Marsh,	Hon. Charles Marsh, Woodstock, Vt.	10,	do.	Jan. 1820.
Samuel Judson,	Individuals in Uxbridge, Ms.	12,	do.	Sept. 1820.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
George Payson,	Female Mite Society, Arundel, Me.	16,	Velalla,	Jan. 1820.
James Hutchinson,	Hon. Titus Hutchinson, Woodstock, Vt.			
William Coombs,	First Juvenile Society, Newburyport, Ms.	15,	do.	Oct. 1822.
Moses Hailock,	Young Gentlemen and Ladies' So. Plainfield, Ms.	9,	do.	do.
John Cleveland,	Female Education So. North par. Wrentham, Ms.	8,	do.	do.
John B. Lawton,	Female Benevolent So. Hillsborough, N. H.	7,	do.	March, 1823.
Samuel J. Mills,	Young Ladies' Sewing So. New Haven, Ct.	12,	Fisher,	April, 1823.
Ellingwood Jenks,	Rev. William Ledyard, Bath, Me.	12,	Velalla,	do.
Richard S. Storrs,	Female Education Society, Longmeadow, Ms.	8,	do.	do.
Issac E. Trask,	Col. I. E. Trask, Brimfield, Ms.	10,	do.	May, 1823.
John Adams,	A friend in Andover, Ms.	7,	do.	do.
Joseph Avery,	Sabbath School in Holden, Ms.	12,	do.	Nov. 1822.
Jonathan E. Bridges,	Mr. Benjamin Bridges, Prattsburg, N. Y.	8,	do.	April, 1822.
<i>Names of girls.</i>				
Elizabeth Worcester,	Female Cent Society, Peacham, Vt.	14,		
Susan Hopkins,	Female Education Society, Salem, Ms.	14,		
Harriet Newell,	Ladies in Salem, Ms.	12,		
Louisa Hawes,	A Society of young misses, Hartford, Ct.	8,	Velalla,	June, 1822.
Marcia Hutchinson,	Mrs. M. Hutchinson, Woodstock, Vt.	6,	do.	Sept. 1822.
Martha Ramsay,	Female Mite Society, Baltimore, Md.	6,	do.	Jan. 1823.
Mary Dayton,	Fem. Juv. Education So., Granville, N. Y.	8,	do.	May, 1822.
Maria Montgomery,	Female Mite Society, Baltimore, Md.	7,		

There are also children on trial, for whom, if they continue in school, and appear worthy, the following names are designed;—*John Calvin, Joseph, John Codman, Samuel P. Coolidge, Joseph Cumming, Susan B. Rockwood, Isabella Graham.*

Boarding School at Batticotta.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Francis Asbury,	Female Mite Society, Baltimore, Md.	11,	Velalla,	Sept. 1818.
David Brainerd,	Female Mite Society, Baltimore, Md.	14,	do.	April, 1820.
Adam Clarke,	Juvenile Mite Society, Baltimore, Md.	6,	do.	Oct. 1822.
Jeremiah Day,	Mon. con. in Yale College, New Haven, Ct.	14,	Madapally,	Aug. 1820.
Samuel Davis,	Mrs. H., Bethlehem, Ct.	10,	Velalla,	July, 1822.
Justin Edwards,	Fem. Juv. Benev. Society, Andover, Ms.	13,	do.	Jan. 1820.
John Elliot,	Fem. Char. So. Draeut and Chelmsford, Ms.	12,	Covia,	Sept. 1820.
Thomas Emerson,	Thomas Emerson, Esq. Norwich, Vt.	8,	Velalla,	Oct. 1822.
John Griswold,	Female Cent Society, Pawlet, Vt.	11,	do.	Oct. 1818.
John P. K. Henshaw,	Female Mite Society, Baltimore, Md.	12,	do.	Feb. 1820.
George Hooker,	Mr. Asahel Kilbourn, Hudson, Oh.	5,	Covia,	Jan. 1823.
James Inglis,	Female Mite Society, Baltimore, Md.	11,	Chitty,	April, 1819.
Cyrus Kingsbury,	Mite Society, Baltimore, Md.	9,	Velalla,	June, 1821.
Henry Kollock,	Hea. School Society, Savannah, Ga.	7,	do.	May, 1822.
Michael B. Latimer,	Sabbath School No. 1, Charleston, S. C.	17,	Chitty,	Jan. 1819.
Henry Middleton,	George Woodward, Esq. Haverhill, N. H.	6,	Velalla,	June, 1821.
Samuel Miller,	Students in Theol. Seminary, Princeton, N. J.	6,	do.	July, 1822.
Josiah Peet,	Juvenile Society, Norridgewock, Me.	8,	do.	March, 1820.
Nathan H. Raymond,	Juvenile Education So., Granville, N. Y.	8,	do.	Aug. 1820.
Thomas Reed,	Female Mite So., Baltimore, Md.	15,	do.	Feb. 1820.
Alvan Sanderson,	Young Ladies' Char. So., Ashfield, Ms.	12,	Chitty,	July, 1820.
Daniel Thomas,	Parishioners of Rev. D. Thomas, Abington, Ms.	8,	Velalla,	Jan. 1819.
Edward Warren,	Female Mite Society, Baltimore, Md.	11,	do.	June, 1819.
Chester Wright,	Female Juvenile So. Montpelier, Vt.	12,	do.	Aug. 1818.
<i>Names of girls.</i>				
Julia Ann Henshaw,	Female Mite Society, Baltimore, Md.	9,	Covia,	Sept. 1820.
Jane Smith,	Col. Thomas Penson, Bengal, India,	7,	Velalla,	March, 1820.

Besides these children, several boys were on trial, who had been in school only a short time, but appeared to be boys of good promise.

Boarding School at Panditeripo.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>
Philip M. Whelpley,	A stranger in N. Y. city.		Velalla.
Daniel G. Gautier,	Mr. D. G. Gautier, N. Y. city,		do.
Samuel Willis,	Female Juvenile Society, Rutgers St. N. Y.		do.
Stephen P. Brittan,	H. N. and M. H. Brittan, N. Y. city,		do.
Alexander McClelland,	Female Juvenile Society, Rutgers St. N. Y.	10,	do.
William Crossfield,	Mrs. Elizabeth Lewis, N. Y. city,	10,	Washer.
John Woodhull,	A Society of Ladies, Freehold, N. J.		Velalla.
William Hopton,	Mrs. Russell and Mrs. Gregorie, Charleston, S. C.	13,	do.
Gideon Waterbury,	Mrs. R. Waterbury and others, N. Y. city,	12,	do.
Timothy Hedges,	Timothy Hedges, Esq. N. Y. city,	10,	Madapally.
William Bancker,	Mrs. Ann Bancker, N. Y. city,	9,	do.
Alexander G. Frazer,	Monthly Concert, Westfield, N. J.	8,	Fisher.
Henry Rutgers,	Col. Henry Rutgers, N. Y. city,	8,	Velalla.
Wiseborn Volk,	Praying So. in Rev. Mr. Bork's ehk. N. Y. city,	7,	do.
Eli F. Cooley,	A Society of children, Middletown Point, N. J.	7,	do.
Edward M. Miller,	Mrs. Samuel Miller, Princeton, N. J.	10,	do.
William Hollinshead,	Mrs. O'Neale and others, Charleston, S. C.	10,	do.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>
Joseph Clay,	Mrs. Ann Clay, Savannah, Ga.	10,	Velalla.
Richard Cunningham,	Mr. R. Cunningham, N. Y. city,	10,	do.
Beal N. Lewis,	Mrs. Elizabeth Lewis, N. Y. city,	9,	do.
Ward Stafford,	Female Juvenile Society, Rutgers St. N. Y.	6,	do.
Thomas Whitelaw,	Mrs. A. Whitelaw, N. Y. city,	6,	do.
William Tennent,	Ladies' Ceylon Society, Freehold, N. J.	6,	do.
De Forest,	De Forest & Son, N. Y. city,	10,	do.
George Washington,	Zion Hill Mite Society, Baltimore, Md.	10,	do.

<i>Names of girls.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>
Julia Ann Prime,	Monthly Concert, Cambridge, N. Y.	13,	Velalla.
Sarah Colt,	A friend to the heathen, Paterson, N. J.	10,	do.
Martha Washington,	Zion Hill Female Mite Society, Baltimore, Md.	9,	do.
Sarah Woodhull,	Ladies' Ceylon Society, Freehold, N. J.	8,	do.
Mary Loomis,	Benev. So., Hartwick and Fly-Creek, N. Y.	7,	do.
Margaret Thomson,	Ladies in Princeton, N. J.	10,	do.
Charlotte Burnel,	Mrs. Bula Burnell, Cazenovia, N. Y.	5,	do.
Sarah Miller,	Rev. Samuel Miller, D.D. Princeton, N. J.	7,	do.

Boarding School at Oodoorville.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Richard Baxter,	A friend, Norwich, Ct.	14,	Madapally,	Sept. 1820.
Asabel Hooker,	Philadelphian Society in Middlebury Coll. Vt.	15,	do.	Nov. 1820.
Solomon M. Allen,	A female friend, Boston, Ms.	15,	do.	do.
John B. Frazier,	Ladies in Boston, Ms.	14,	Velalla,	do.
Chauncey A. Goodrich,	Old South church and cong. Boston, Ms.	10,	do.	Sept. 1820.
Joshua Huntington,	Ladies in Boston, Ms.	10,	do.	Nov. 1820.
Claudius Buchanan,	Capt. John Wills, Newburyport, Ms.	9,	Chitty,	Dec. 1820.
Paul Titcomb,	A friend, Middlebury, Vt.	15,	Velalla,	Oct. 1821.
Frederic Hall,	Young Ladies' Benef. So., Newburyport, Ms.	8,	do.	Dec. 1821.
Luther F. Dimmick,	Juvenile Benevolent So., Colechester, Ct.	13,	Madapally,	Aug. 1822.
Salmon Cone,	Heathen's Friend So., Tewksbury, Ms.	15,	Velalla,	May, 1823.
Jacob Coggin,	Ladies' Association, Albany, N. Y.	7,	Chitty,	Sept. 1822.
John Chester,	Female Charitable Society, Cambridge, Vt.	12,	Covia,	May, 1822.
Simeon Parmelee,	Newell Society, North Bridgewater, Ms.	10,	Velalla,	Sept. 1822.
Daniel Huntington,	Female Benevolent So., Boston, Ms.	6,	Chitty,	Oct. 1822.
Sereno E. Dwight,	Char. So. in Phillips Academy, Andover, Ms.	7,	Velalla,	Sept. 1822.
Samuel Farrar,	Maternal Association, Dedham, Ms.	8,	do.	May, 1823.
Joshua Bates,	Monthly concert, Sandwich, Ms.	6,	do.	do.
Henry Martyn,	Sabbath School, Marlborough, Ms.	10,	do.	do.
Sylvester F. Bucklin,	Fem. Juv. Mite So., Philadelphia, Pa.	8,	do.	do.
Hugh De Haven,	Mrs. Samuel Fisher, Westborough, Ms.	9,	do.	do.
Rodolphus Miller,	Ladies' Association, Albany, N. Y.	10,	do.	June, 1823.
Arthur Stansbury,	A friend,	9,	Covia,	do.
Edward Hall,	Young Ladies' Sewing So. Hartford, Ct.	5,	Velalla,	March, 1823.
Nathan Strong,	Female Cent Society, Milbury, Ms.	5,	do.	do.
Joseph Goffe,	Rev. Jonathan L. Pomeroy, Worthington, Ms.	5,	do.	June, 1823.
Jonathan L. Pomeroy,	Female Friendly So., Framingham, Ms.	6,	do.	May, 1823.
David Kellogg,		7,	do.	do.
<i>Names of girls.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Susan Huntington,	Maternal Association, Boston, Ms.	7,		Aug. 1821.
Fanny Hall,	A friend, Middlebury, Vt.	9,	Velalla,	Jan. 1822.
Joanna Lathrop,	Young Ladies, Norwich, Ct.	5,	Chitty,	Nov. 1821.
Mary H. Huntington,	Newell So., North Bridgewater, Ms.	5,	Covia,	Oct. 1822.
Betsy C. Pomeroy,	Rev. Jonathan L. Pomeroy, Worthington, Ms.	10,	Velalla,	April, 1821.
Elizabeth Appleton,	Female Tract So., Brunswick and Topsham, Me.	10,	Madapally,	June, 1822.
Catherine Dimmick,		6,	Velalla,	May, 1823.

There were also four boys who appeared well, to whom names had not yet been given.

Boarding School at Manepy.

<i>Names of boys.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Asa McFarland,	Female Association, Concord, N. H.	17,	Madapally,	Jan. 1823.
Thomas Adams,	Mite Society, Vassalborough, Me.	15,	Velalla,	Feb. 1822.
Rufus W. Bailey,	South Society, Norwich, Vt.	14,	do.	do.
Seth Payson,	Female Missionary Society, Rindge, N. H.	12,	Chitty,	do.
Levi Beebe,	Benevolent So., Hartwick and Fly-Creek, N. Y.	11,	Velalla,	July, 1822.
Parker K. Hasseltine,	Sisters' Circle, Bradford Academy, Ms.	8,	do.	Feb. 1822.
Aaron Porter,	A friend, Boston, Ms.	8,	do.	do.
Nathan Perkins,	Charitable So. of young ladies, Amherst, Ms.	10,	do.	March, 1822.
Alonzo Phillips,	Young ladies' Society, Princeton, Ms.	7,	do.	Feb. 1822.
Alexander Lovell,	Female Heathen School So., Vergennes, Vt.	10,	do.	April, 1822.
James Pringle,	Female Benevolent So., Bethany, N. C.	10,	do.	do.
Levi Parsons,	Subscription of little girls in Boston, Ms.	10,	do.	do.
David F. Thompson,	Members of the Fem. Academy, Columbia, S. C.	11,	do.	May, 1822.
Samuel Dana,	Ladies in the First Society, Marblehead, Ms.	7,	do.	Jan. 1823.
Daniel Nichols,	A Society in Bombay, India,	6,	do.	do.
William F. Rowland,	Ladies in Exeter, N. H.			
<i>Names of girls.</i>	<i>By whom supported.</i>	<i>Age.</i>	<i>Cast.</i>	<i>Time of admission.</i>
Fanny Baker,	Sisters' Circle, Bradford Academy, Ms.	9,	Madapally,	Aug. 1822.
Mary Sweetser,	Female Cent Society, Athol, Ms.	10,	Velalla,	Sept. 1822.
Elizabeth Nichols,	A Society in Bombay, India,	6,	do.	Dec. 1822.
Elizabeth McFarland,	Female Association, Concord, N. H.	7,	do.	Sept. 1822.

Boys were on trial for whom the names, *Samuel Phillips*, *Edward Warren*, *Henry Trotter* and *Isaac Hurd*, were intended; and two others to be supported, one by a Society of Ladies in Jaffrey, N. H., and the other by a native *Parsee*, in Bombay, India, to whom names had not been assigned.

CHARACTER AND PROGRESS OF THE CHILDREN IN THE BOARDING SCHOOLS.

Children at Tillipally.

For the description of those children in the school at Tillipally, who are mentioned in Mr. Poor's account, published vol. xix, pp. 277 and 309, we refer to that account, which agrees with that contained in the joint communication, and is more particular. Of those who have since been added to the list it is said,—

The other boys on the list, like some already mentioned, have been in the school but a few months. They have made nearly equal progress in their studies, and, so far as can be judged from present appearances, will be worthy of a place in the school. The other girls who have been named are small, much disposed to learn, and promise well.

Children at Batticotta.

Latimer, *Brainerd*, *Edwards*, *Griswold*, *Inglis*, *Wright*, *Asbury* and *Warren*, who compose the first class in the school at Batticotta, are described in the journal of Mr. Meigs, vol. xix, p. 76. *Griswold* and *Asbury* are said to have been repeatedly the subjects of serious impressions. *Azel Backus*, who was said by Mr. Meigs to be absent from the school, is not mentioned, and we infer that he had not returned.

Elliot, *Sanderson* and *Henshaw* form the second class in English. They were far advanced in their Tamul studies, before they began the English language, which they have been studying only a few months. They also have been already described.

Reed, *Day*, *Kingsbury*, *Thomas*, *Peet*, *Raymond* and *Middleton* are in the third class, and commenced the study of English about the same time with the boys in the second. *Reed* is a large boy, very vigorous, active, and fond of work. He possesses a good disposition, and good common sense, but is not very fond of study. *Day* has a good personal appearance, active mind, amiable disposition, and manifests more than an ordinary degree of concern for his soul. *Kingsbury* is smaller than any of those before mentioned, possesses a good mind, is amiable, and, for a

boy of his age, very manly in his behavior. *Thomas*, *Peet*, *Raymond* and *Middleton* are quite small, and so nearly alike in size, age and talents, that it is sufficient to say that they all appear much to our satisfaction, and are making good progress in their studies.

The remaining six boys, viz. *Davis*, *Kollock*, *Emerson*, *Clarke*, *Miller* and *Hooker*, have not yet commenced the study of English. They have but recently entered the school, but appear well, and we trust they will prove worthy of the charity of their kind benefactors.

Among these names we find all of those described by Mr. Meigs, excepting that of *Azel Bacchus*, already mentioned, and that of *Samuel Cram*, who, we suppose must have left the school.

For the account of *Julia Ann Henshaw* and *Jane Smith*, we refer to vol. xix, p. 149. *Charlotte Wright* has left the school.

Children at Panditeripo.

Whelpley, *Gautier*, *Willis* and *Brittan* are members of the first class. The two first belong to the church, and are valuable assistants in making known the truths of revelation. *Whelpley* also renders much service in preparing medicines and administering them to the sick. *Willis* is an amiable boy, and has been the subject of some conviction of sin. *Brittan* is a lovely boy, and possesses superior talents. He has lately been the subject of deep religious impressions. He is comparatively a good singer, and, with *Woodhull*, leads in singing on the Sabbath.

McCelland, *Crossfield* and *Woodhull* belong to the second class, and are boys of good promise. *McCelland* is quite a wit. *Crossfield* is amiable, possesses good talents, and is one of the best readers in the school. *Woodhull* is handsome, is a good singer, and has good talents, but is sometimes idle.

Hopton, *Waterbury*, *Hedges* and *Bancker* form the third class;—are all possessed of good talents, and have made some progress in reading English, and in translating easy sentences from Tamul into English. *Hopton* has lately had some conviction of sin. *Waterbury* has been awakened to deep concern respecting his future state, and gives evidence of a change of heart. *Hedges* is a good scholar, and one of the most

amiable boys in the school. *Bancker* is sprightly and active, and promises much.

Frazer, Rutgers, Volk, Cooley, De Forest, Miller, Hollinshead, Clay, Cunningham and *Lewis* are boys of good promise, who have lately commenced the study of English. *Volk* is very lovely, and has been the subject of serious impressions. *Cunningham* is the second to whom this name has been given.

Stafford, Whitelaw and *Tennent* have learned very well, but, as they have been in the school but a short time, it is difficult to say much about them. *Washington*, also, is apparently a promising boy.

Griffin and *Bloomfield* are two who were formerly attached to the boarding school. They are now servants in the family; which, in this country, is both an honorable and a profitable employment.

Julia Ann Prime is a fine girl; she is a Catholic by descent, and is a member of our church. *Sarah Colt* makes good improvement in learning and in sewing. *Martha Washington* is a fine girl, and deserves our esteem. *Sarah Woodhull* is a lovely child, has a very excellent disposition, and good talents, and has made great progress in reading. *Mary Loomis* is a Catholic by education, and is a promising child. *Margaret Thomson* has lately been received into the school; is very amiable, and appears well. *Charlotte Burnell* and *Sarah Milner* have been in the school but a short time. *Charlotte* sews a little, and learns well. *Sarah* is handsome, sprightly, and possesses fine talents.

Children at Oodooville.

Baxter is the most forward boy in the school, having been, previously to his coming to Oodooville, a day scholar at Batticotta. He has a very active mind, speaks English readily, and with a good accent, reads almost any book in the language, understands the grammar well for one of his age, knows something of Arithmetic and Geography; and, were it not that he has lately been occasionally afflicted with a species of derangement, which has broken up his habits of study, he would be capable of making great progress. He has read the scriptures considerably, and has at times appeared anxious respecting his spiritual welfare.

The next five on the list are in the same class, and have made nearly equal progress in their studies. They read and write Tamul with facility, know something of the Tamul method of computation, and have made considerable progress in committing to memory the Tamul Dictionary of synonymous words, which, when acquir-

ed, will enable them to understand the poetic language of the high books. They have committed to memory two catechisms, the Sermon on the Mount, and an entire book of select texts of scripture, containing 68 duodecimo pages. They have also read and recited the books of Genesis and Exodus. In English they read almost any book, with tolerable correctness, though they understand only the easier sentences. They speak but little English, and that with difficulty. They are learning to write, which they do very easily; and have commenced the English Grammar, having previously studied in Tamul such rules as are common to both languages. *Hooker* is tall and slender, and his countenance indicates cunning and reflection. Though not more forward in his studies than some others, he is the most discreet lad in the school; has much influence over his companions, and at times has been under serious impressions. *Allen* is thick set, and appears rather dull and indolent. He is, however, studious, and has a good standing in his class. His temper is good, and he has been thoughtful upon the subject of religion. *Frazier* has a very active body and mind; is straight, well proportioned, and has an agreeable countenance. His heart appears more tender in regard to religion than either of those already mentioned; he is more forward in his studies and is much beloved. *Joshua Huntington* is both younger, and smaller in proportion to his age, than either of those above mentioned. He is very amiable and pleasant, and a correct scholar, though more backward than others of his class. *Goodrich* is small, but a very interesting lad;—more pleasant and affectionate even than Huntington. In his studies he scarcely falls below either of his classmates; speaks English more readily, and with a better accent, and is perhaps more promising than any other. He is at times troubled with the jaundice; which, in this country, is almost incurable, and often proves fatal.

Cone is an interesting and promising lad, son of a Vedan, a Catholic, at Panditeripo. He has been for a year or more a day scholar at the boarding school in that place, and, though very irregular in his attendance, has made such progress as now to be in our first class, though behind his classmates. He is tall and well built, with a fine countenance, pleasant manners, and active mind. While at Panditeripo, he was the subject of very serious impressions.

Buchanan is the son of Katheraman and Antache, native members of our church, and was baptized by us. He is small, and rather diminutive and unpromising in his appearance. He is, however, quiet and studious, and his proficiency, on the whole, has been much beyond expectation, both

in English and Tamul. *Titcomb* is of about common size, and well built. On account of his age, and some difficulty which he had in pronouncing English, it was not thought expedient to bring him forward in that language. He is a respectable Tamul scholar, and will make a useful schoolmaster for one of our native schools; many of whom are needed, possessed of Christian principles, and Christian knowledge, in which he has made considerable proficiency. *Dimmick* is a good looking lad, of about common height for his age, rather thin, has a very keen eye, (a little cross-sighted,) and an expressive countenance. He is a fine Tamul scholar, and has lately commenced English, in the pronunciation of which, he finds much difficulty. *Frederic Hall* is a very agreeable and promising lad, the most prompt and correct scholar, considering his age and standing, in the school. Being in the day school, he found that the boys in the family learned faster than he could; and having a great desire to learn, he requested his father, who is a headman, to let him come into the family; to which the father reluctantly consented. His conduct and progress in study equal the highest expectations. *Chester* and *Parmelee* have begun the study of English, in which they read in words of five letters, and bid fair to get a good pronunciation. The former is a thick set boy, with large lips, very correct in his conduct, and the teacher of all the smaller boys in their catechisms. The latter is a pleasant lad of ordinary talents.

Goffe, *Kellogg*, *Miller*, *Stansbury*, *Edward Hall*, *Pomeroy*, *Dwight*, *Daniel Huntington*, *Coggin* and *Strong* are small boys, who have been in the school but a short time, and have not yet commenced English. The first, (who looks like the clergyman whose name he bears,) and the last of these are more particularly interesting in their appearance; and seem to have the most active minds.

One whom we named *Stephen Church*, (in place of the little boy of that name who died,) is now employed in our family, and is removed from the charity foundation. Another will soon be named in his place.

Susan Huntington is the daughter of *Chellachee*, a native member of our church, and was baptized at the same time with her mother. She is a very active and promising girl, and, having been at *Tillipally* before coming to *Oodooville*, is now more forward than either of the other girls. She reads the Tamul Testament with ease, has committed catechisms to memory, and sews well. *Fanny Hall* is a pleasant, sensible girl, of good features and form; a sister of *Solomon*, a native member of our church. She understands what she reads better even than *Susan*. *Elizabeth Apple-*

ton is very mild and amiable, and, in her studies and sewing, has made good progress. *Betsey C. Pomeroy* has been in the school only as a day scholar until lately. Her father keeps a temple near us, dedicated to a female evil spirit, the supposed authoress of the cholera, and is a bad man. It seems very providential that the girl, principally through her own entreaty, has at length been rescued from the evil example to which she was exposed. She appears to be under serious impressions, and is very tender on religious subjects. *Joanna Lathrop* is a very pleasant child, the daughter of *Katheraman* and *Antache*, and baptized on the same day with the latter. She is young, but very promising. *Mary H. Huntington* and *Catherine Dimmick* are little girls of promising appearance, lately taken into the school.

Children at Manepy.

McFarland, *Adams*, *Bailey*, *Payson* and *Beebe* are in the first class. They read and write Tamul readily, know something of Arithmetic as taught by this people, have made considerable progress in committing to memory the Tamul Dictionary, which is the key to Tamul literature and science, and, for the purpose of learning the use of words as found in high Tamul, they read daily in some poetic book. They have committed to memory some of the catechisms used in our schools, and many extracts and select texts from scripture. Their progress in English is unequal, though all read with tolerable readiness and accuracy in common English books. *McFarland* has a good mind, is well acquainted with the Portuguese language, speaks considerable English, is able to interpret on common and easy subjects, and transcribes English in a fair hand. *Adams* is a boy of common size, very steady habits, and has a countenance which is a true index to an ordinary intellect and a good disposition. *Bailey* is large, has an uncommon partiality for Arithmetic, is very ambitious, goes forward with much zeal, but is not always correct. He has been twice under deep conviction of sin, and has appeared to be very anxious about his eternal welfare, but gives no evidence of a change of heart. *Payson* is well formed and handsome, possesses a lovely temper, and is a good scholar. The three last mentioned boys were formerly connected with the school in *Oodooville*, and can now speak a little English. *Beebe* has been in the school not quite a year; but his progress in reading and spelling has been such, that, though he does not speak English, he now recites with the first class. He is rather large, has high cheek bones, and a countenance expressive of retirement and thoughtfulness;

is seldom with the other boys at play, and for about five months has given good evidence of a change of heart.

Hasseltine, Porter, Perkins and *Phillips* are in the second class. They are all good Tamul scholars, and in English are so nearly equal that it is difficult to make comparisons. They have a good pronunciation, spell well for boys of their age, and for about eight months have been reading in the English New Testament. *Hasseltine* is a good looking, amiable boy, and like his brother, *Bailey*, very ambitious, and generally stands at the head of his class. *Porter* is the best Tamul scholar, and is not very much behind *Hasseltine* in English. He is very small, has a sharp eye, and is remarkably quiet and unassuming. *Perkins* is short for his age. Though inferior to the former two in scholarship, he makes good proficiency. He is always ready to every good work, and takes much pride in obliging others. *Phillips* is young, wears a silver ring around his neck, and one around each wrist, (not uncommon in this country,) gets his lessons pretty well, learns to read Tamul rapidly, and is a well disposed, quiet little fellow.

Lovell, Pringle, Parsons and *Thompson*, who belong to the third class, are all of equal height. The two first are not very forward in their studies; the two last are the best Tamul scholars in the school. They all now read in the New Testament, and commit to memory short sentences in English. *Lovell* is an uncommonly pleasant boy, is sedate, and has been the subject of deep religious impressions, though he gives no evidence of a change of heart. *Pringle* has a sulky look, but manifests a teachable disposition. *Parsons* and *Thompson* are straight, sprightly, roguish, and fond of play.

Dana is a well disposed boy, and reads the easy lessons in the Spelling-book. *Nichols* is a brother of *Bailey* and *Hasseltine*, and is quite an independent looking little fellow. *Rowland* appears to be a pleasant boy, but has been with us so short a time that it is difficult to give his character.

Fanny Baker is the only child of *Condon*, a native member of our church. She is the first girl whom we took; has a good disposition and ordinary powers of mind, and learns to read and sew as rapidly as most girls of her age. *Mary Sweetser* is the most exemplary girl in the school, sews very well, has good talents, and is always ready to do whatever we request. *Elizabeth McFarland* is the sister of *Mary*; she is sedate and pleasant, and deserves our praise. *Elizabeth Nichols* is a sprightly, active little girl, and has good powers of

mind. There is one more girl in the school, whom we have not named.

The above account of the schools is arranged according to the order of time in which they were established. It may be added that a considerable number of day scholars have also attended these schools, who are most of them head-men's sons, and whose prospects are very good.

JOINT LETTER OF THE MISSIONARIES.

(Continued from p. 107.)

Proposed Native College.

IN our last letter we mentioned that we had it in contemplation to establish a *Central School*, or *College*. We have matured the plan of such an institution, and had it printed. As soon as circumstances will admit, we hope to carry this plan into execution. For particulars upon this head we refer you to a separate communication, which will soon be sent you. In order that the most forward boys at our respective stations may be the better prepared to reap the benefit of such an institution, we are about to establish an *Academy*, into which they will be received, and put under the care of one of the brethren, who will devote his time almost exclusively to their improvement. *Batticotta* has been considered the most eligible place for its location, and the brother who has been unanimously chosen to take charge of it is brother *Poor*. He will in a short time remove to *Batticotta*, and his place at *Tillipally* will be supplied by brother *Woodward*.

Day School for Girls.

Our day schools have been increased. Since we last wrote, the prejudices of the people have been so far removed, that we have been enabled to establish day schools for girls. We have now five such schools under our care. Independently of these, there are girls attached to a number of our other schools. We have much reason for thankfulness, that our long continued exertions to promote this desirable object have been attended with a partial success, and we hope that before long female education will become general. We consider that if the almost insuperable prejudice, which the Heathen have entertained against having their female children taught, be broken down, it will afford us an additional ground of hope that the appearing of the son of man to reign over this people is near.

Should we succeed in the general establishment of day schools for girls, we shall require much larger funds for them, than for boys' schools. At least this will

be the case, until we can impress upon them to a much greater degree the importance of educating females. Most of what we have hitherto done, has been effected by the prospect of small rewards, which we have offered to those who attend these schools.

Procuring and Distribution of Books and Tracts.

As we have mentioned before, we feel that the state of our mission requires us to make considerable appropriations for procuring the scriptures, tracts, and school books. We still continue to feel it, more and more. Of late we have made some appropriations for procuring tracts. In connexion with our brethren of the Wesleyan and Church Missionary Societies, we have printed an edition of 6000 copies of a tract, containing the history of the downfall of idolatry and the establishment of the Christian faith in the Society islands. Of these with some abridgments of the New Testaments, and other tracts procured from other quarters, we have distributed about 5000 since we last wrote.

Through the medium of our schools, the number of those who learn to read is constantly increasing, and of course our opportunities for profitably distributing tracts and the scriptures are multiplying. The whole number of day schools now attached to our mission is 42, containing 1300 children, who daily attend them. It seems desirable that those who from time to time leave these schools, and who have a general knowledge of those truths of the gospel which are essential to salvation, should be furnished with at least a copy of the New Testament. As printed books are much prized by the natives, very beneficial results would probably ensue, and a better reading of the Scriptures would be secured, if we were to hold up to the view of the boys and girls in our schools a New Testament as a reward of merit, after having completed such a course of study as might be prescribed to them.

With gratitude to our God we add, that a door is opened to distribute the scriptures among the Catholics. This some of us, in a late tour at a considerable distance from this place, had an abundant opportunity of knowing. About 2000 copies of an abridgment of the New Testament, with other tracts, were distributed in less than two weeks; and these principally among the Catholics. In one of the islands, about 75 miles from us, some of the Catholics determined that, though in opposition to the commands of their priests, they would receive the tracts which were offered to them.

Establishment of a Press at Nellore.

We expressed a hope in our last letter, that we should yet have a press. We are happy to say, that the government of this island has permitted a press to be established at Nellore, under the direction of our brethren of the Church Missionary Society. Nellore is within five miles of two of our stations, which will enable us to avail ourselves of the advantage of it, without any particular trouble.

Concluding Remarks.

To carry our plans of usefulness into operation, we feel that we have to draw largely upon the charity of our patrons. We hope, however, that they will never be weary in well doing; but will assist us to the extent of our wants. We are situated in the midst of a vast population of immortal beings, who are on the road to eternal death; and whatever is to be done to stop them in their ruinous course must be done quickly. While they are yet within the reach of mercy, it is of infinite importance that no one thing which might afford them a prospect of escaping eternal misery should be neglected. May these reflections have their due weight upon the minds of all who contribute to the support of this mission. May they feel more the importance of assisting us to labor to the best advantage while the day lasts. It should be remembered that the night of death is fast approaching, in which no man can work.

MISSION AT BOMBAY.

JOINT LETTER OF THE MISSIONARIES.

(Continued from p. 110.)

State of the Schools.

ON the subject of schools we have nothing very material to add to what we have said in former letters. Our schools, though far from what we wish, continue to give us encouragement and hope. Their influence on the native population, though silent, and chiefly unobserved, and not easily described, is constant, extensive, and in many ways highly subservient to the great object of a Christian mission. We occasionally hear of remarks made by the natives to this effect: "The adult generation cannot be persuaded to turn to another religion; but it may be expected that the boys taught in the religious schools will probably become Christians, and in this way by and by all the people will become Christians."

Though it is far from us to acquiesce in such a sentiment, yet we consider schools as a mighty engine, under the management of a mission; and of sufficient importance to justify the friends of Christ in the expense of establishing them in every heathen town and village.

Of the Charleston, Savannah and Augusta schools we can only say, that they hold a very respectable rank among our other schools; and we desire always to be thankful to those benevolent societies, who respectively support them. Their designation and the mode of their support encourage us, and as we are visiting and inspecting them, they very naturally form and cherish in our minds many pleasing associations, and lead us ardently to wish that we could have many, *very many* such schools around us, enjoying the same kind of Christian patronage.

Applications for additional Schools.

We continue to have many urgent applications for additional schools. At our last meeting we considered *thirteen* such applications which had been made within a short time. Considering what a great number of heathen youth might be taught the rudiments of Christianity and the daily reading of the scriptures, in such a number of schools, and the extent to which, through them, some knowledge of Christ might be disseminated, and chiefly too by means of other hands than those of missionaries, it was painful for us to decide, as we felt constrained to do, merely for want of money, on a refusal of all these applications. And most fervently do we hope that the time is not distant, when all such applications can be complied with, and all the rising generation of the heathen be put under Christian instruction; that in this way the kingdom of heaven may come nigh to the children, and to their parents, and to the multitudes of poor perishing pagans.

Instruction of Jewish Children.

You will recollect that the one we called the *Jewish* school in Bombay, was at one time almost annihilated, through the jealousies of the Jews, which induced them to remove nearly all their boys. The same school now contains 19 Jewish boys and a greater number of Hindoo boys, mostly outcasts. Another school in Bombay contains nine Jewish boys, and another four;—making 33 in all. The Jewish children in the schools on the coast are as follows; in the Rawadunda school 35, in the Allebag school seven, in Astama seven, in Pane 15, and in Panwell seven;—making in all the schools on the coast 71 Jewish boys. There are also 12 in one of the

schools at Tannab;—so that in nine of our schools we have 116 Jewish boys.

We have no schools in which the Jewish children compose a majority, or even half the number of boys belonging to it, and therefore none that we can with propriety call a *Jewish* school. The Jewish families live widely dispersed, and their number in any one place is very small, compared with the whole population of that place. We cannot therefore with propriety solicit those benevolent societies, who are directing their laudable exertions towards this most interesting people, to become the patrons of *Jewish Schools*, strictly so called, under our care. But would it not fall as much within the line of the noble object they pursue, if, instead of patronizing an *entire school*, they should extend their support to a *certain number* of Jewish boys;—since we have 116 such boys in nine of our schools, and since, as a general rule, we pay the teachers one rupee (about 45 cents) a month for five boys, (rents, &c. not included.) Should any individuals or societies wish to support a certain number of Jewish boys in this way, it would be perfectly easy to apply their patronage agreeably to their wishes. And we add, what we hope may be an effectual inducement for some generous hearts to extend their benevolence in this way, that we have not long since had applications for new schools in several places where there are Jewish families. In the town of Apta are eleven or twelve Jewish families, in Nagotna four, in Tull nine, in Bourlee nine, and in Ambapoor eleven families, and thirty children. Some of these places have applied for schools, and in all of them schools could immediately be established, had we the pecuniary means of doing it. Besides, most of these towns are intermediate to other towns in which we already have schools established, and consequently would fall within the range of our tours for inspecting them, and hence would be visited with little additional time and labor. We earnestly recommend all these places, and hundreds of others in the same region, to the tender charities of all the friends, both of Jews and Gentiles, in our native land.

Preaching of the Word.

In publishing the word of life by oral instruction, we continue, as our main business, to go out daily in search of the people wherever we can find them, and to invite them to the Gospel feast. This we still continue to esteem as the most appropriate and important work of missionaries.

Neither of us, except brother Graves, has made any tours for preaching since our last communications. He has spent most of his time in tours on the island of Salsette,

and on the coast. He found opportunities to address great numbers of people, and often to address the same people repeatedly. In general he found the people favorably inclined towards hearing the Gospel, though in some instances they were hostile. Although no very special effects were known to be produced on the minds of any, yet he found abundant encouragement to persevere, in the hope that, from the seed thus widely sown, some precious fruit may in due time be reaped.

Occasional and stated meetings are held more or less frequently at the several stations, and the work of Christian instruction is daily going forward in various ways.

Reflections on the state of the Mission.

Now you see, dear Sir, that we have filled so many pages with accounts of our missionary labors and concerns, and that the outpouring of God's Spirit, and the conversion of sinners, make no item in the account. Could we do it in truth, our hearts would exult in sending you those joyful tidings, for which you are anxiously looking, and fervently praying, and we trust patiently waiting. But we have no such tidings; and our hearts are often ready to die within us because we have none; and we are more ready to faint, because of our fear that our dear Christian friends at home will faint too, and be discouraged as to our mission. O may the infinitely gracious, compassionate and condescending God preserve us and them from so great a sin. Our faith is severely tried, but, thanks be to God, it does not fail. If we knew that we should see no converts while we live, still we believe that we *ought* not, and we hope we *should* not labor the less. We verily believe that our labor will not be in vain in the Lord; and we have strong hope, that, in due time, we shall *see* the pleasure of the Lord prospering in our hands.

Encouraging Appearances.

While we mourn and lament that the spirit of God has not been copiously poured out upon the people around us, we humbly trust it has in some measure accompanied the sacred truths of the Gospel which we have imparted. We indulge the hope that the secret and unseen operations of that blessed Spirit are preparing the hearts of many ultimately to open for the reception of the only Savior of sinners. In a few instances we have thought that we could discover evident symptoms of the inward workings of the Holy Ghost. Several have appeared to give more than ordinary attention to the truths of the Gospel. Samuel, the Jew, and assistant superin-

tendent of our schools, continues to avow, as do several other Jews, his belief in Christ as the true Messiah. His mind is very tender, and his conscience awake; and at times he appears to be in a hard struggle between a conviction that he ought publicly to profess Christ, and the fear of man, especially that of his family, and his kindred the Jews, who, should he take such a step, would do all in their power to render him miserable; and from whom he thinks his life would be in danger. His case demands our tender sympathies, and we pray that God would complete a work of grace in his heart, and give him a holy courage to avow it before the world.

We would be thankful to God for any favorable appearances, and we would acknowledge our obligation to praise him for the gracious manner in which he has been pleased to regard and prosper the general operations of our mission, and also to preserve all our lives since we last wrote. Though the brethren Hall and Graves have experienced each a bilious attack of some severity, it pleased God to grant them a speedy recovery, and all the members of our several families, including boarding and charity scholars, which continue nearly the same, have, with few exceptions, been preserved in the enjoyment of health.

Scottish Missionary Society in Bombay.

But little of a religious nature from other parts of India have come to our knowledge. We have however great pleasure in informing you of the formation of an Auxiliary Scottish Missionary Society in Bombay. This we deem a very auspicious event and doubt not that it will tend, in various ways, to promote that blessed cause which we trust lies nearest to our hearts.

Recent communications from the Surat mission inform us that they are in constant expectation of the arrival of another missionary to strengthen their mission. We cannot write, speak or think on this subject, without forcibly reviving in our hearts the desire which we have so many times expressed, that our diminished mission should be speedily augmented by accessions to our number. We beg you will not disregard our desires and hopes on this subject.

Respecting the proposal for the support of Jewish children in the schools in Bombay, which the above letter contains, it may be proper to say, that a new arrangement in regard to the payment of schoolmasters, mentioned in letters which we have just received from Mr. Nichols, and extracts of which we

shall insert below, will probably interfere in some measure with the plan. We do not, therefore, recommend appropriations for the support of a *definite number* of children, till something further is known. Donations may however be made for the instruction of Jewish children, without specifying the number, and the motives urged by the missionaries apply to such an appropriation with equal force.

We have received from Mr. Graves a journal of his itinerant labors from June 1822 to the latter part of March 1823, some extracts from which we intended to insert in this number of the Herald; but while preparing them for the press the letters already alluded to came to hand, by which they will be excluded for the present month.

LETTERS FROM MR. NICHOLS.

OUR readers will be gratified with the perusal of the following extracts from the letters of Mr. Nichols. Particularly will they rejoice with us in the pleasing indications which they will discover of the increasing favor of the Bombay Government towards our brethren there. Those, who remember this mission in their addresses at the throne of grace, should not forget to render grateful praises for mercies received, if they would have confidence in pleading for greater blessings.

The first letter is dated at Tannah Nov. 30, 1823. Mr. Nichols had written a letter on the 23d of October, which we have not yet received. In reference to that date he says;—

Nothing very remarkable has occurred since that time. Divine goodness has been richly extended to our family, and to all the members of the mission. There has been a great deal of sickness and mortality in this region for two months past, but with slight exceptions it has not come nigh us. Owing to a deficiency in the "latter rain" the crops have come in very scantily, but it is hoped there will not be absolute famine, in any part of the country. None of the vanities of the gentiles can give rain, but these stupid idolaters do not realize it. The cold at this season is rather unusual, and though very comfortable to us, it is very annoying to the natives. It is not, however, so great as is often experienced in the months of May and September.

New arrangement respecting schools.

I have been very busily employed in planning and getting into operation a new

system of instruction and management for our schools. The principal point, which we are aiming to secure, is to pay the masters according to the *progress*, and not according to the *number* of their scholars, as we have done heretofore. There are some obstacles in the way of this plan, but its having been successfully adopted in Bengal leads us to hope that we may do the same. When this plan is in operation, I hope that we shall be able to increase the number of our schools with the same means; and should the Committee place more funds at our disposal for this object, we might, instead of 1,200, have 10 or 12,000 youth in a course of education. Our schools are a most interesting part of our missionary operations. Each school makes a little congregation, which we may address at all times. The interest of the masters leads them to induce the boys to keep the books they receive from us, read them, commit them to memory, and in fact to treasure up all the instruction they receive from us. The success which is now attending a general system of education in Bengal, has led us recently to give new attention to the subject. Our mission has been foremost in this thing on this side of India, but still we are far behind the missionaries on the other side.

Tokens of Providential favor.

We have recently had two very encouraging tokens of Providential favor. One is an intimation from the Bombay Auxiliary Bible Society, that they will assist us in publishing the Book of Genesis, and the whole of the New Testament, which we have now on hand. This intimation was made without solicitation on our part.

The other is the grant of a spot for a burying ground for the use of our mission by the Government, with an order that it shall be enclosed with a wall of masonry at the public expense. We petitioned for ground *only*, but the Government, with a liberality as unexpected as it is benevolent, has granted an enclosure! Surely for these things we ought to "thank God and take courage." We have many proofs of the enlightened and liberal views of the Hon. Mr. Elphinstone, Governor of Bombay. We notice this grant of a burying ground, particularly as it seems to acknowledge the permanence of our mission.

Want of more laborers.

Our very souls are panting for an increase of our number. Will not the Board send some young men to our help? We do ask for missionaries;—not, schoolmasters, physicians or mechanics; we want *missionaries*. Had we three more, I think we would have

two or three new stations. Notwithstanding what has been said against scattering missionaries, I am in favor of the measure. Would to God there were missionaries scattered over the whole land. Two more are exceedingly wanted in Salsette, and two at Bassem, a most interesting station, twenty-five miles north of this, on the continent.

Scottish Missionary Society.

IN former communications the missionaries have mentioned the appointment of new laborers for the island of Bombay from the Scottish Missionary Society.

Of the missionaries from the Scottish Society, who recently arrived, one is already gone! The Rev. D. Mitchell died on the 20th inst. in the southern Konkan, about two days journey from his station, Bankote. He had been many years in this country as an officer in the army, went home on account of ill health, and returned as a missionary a few months ago. His wife, (formerly Mrs. Donaldson of the London Missionary Society,) is now a widow a second time, with two small children. We have not heard the particulars of Mr. Mitchell's death, but we have every reason to believe that he has received a crown of glory.

The Scottish missionaries brought out with them the newly invented Lithographic press, which we hope will prove very serviceable in printing cards for the schools, the alphabet, title pages, and those things which require a larger type. We have seen its operations which we very much admire.

You will rejoice with us that one missionary society after another is turning its attention to India. Let missionaries act in that upright and honorable manner towards each other which has hitherto been observed, and there is no fear of any competition. We have a very particular regard for the missionaries of the London and Scottish Missionary Societies.

Our faith and patience are still tried by the want of any visible shaking among the dry bones of this valley,—“very many and very dry.” We have prophesied a long time, but the breath of the Spirit has not come. Yet there are some individuals, who are more attentive and more disposed to inquire than the rest. Some of my appointments are pretty well attended, and some are almost entirely neglected. O, how impossible is it for any power but the Spirit of God to convert these Hindoos! Their hearts are wedded to their idols;—there is no form nor comeliness in the crucified Savior.

Arrival of news from America.

WHEN the above was written the missionaries had received no intimation of the anticipated reinforcement of their mission by the departure of Mr. and Mrs. Frost, who, however, were then on their way, in company with Mrs. Graves. This intimation was soon after received, in a letter from the Corresponding Secretary of the Board.

Tannah, Dec. 10, 1823.

Your letter, for which we have waited with such anxiety, has greatly animated our hearts. We would mark with lively gratitude the indications of Providence that the Lord of the harvest is about to send forth more laborers into this field. We confess that we have had many heavy and desponding feelings on this subject. We had fears, lest our patrons, and the young candidates for missionary service, should be discouraged by our want of apparent success. But we rejoice in the assurance we have of better things than these for the perishing heathen around us. How much ground is yet to be possessed! Within a hundred miles of us, how many great towns there are, containing thousands of people sitting in the shadow of death! Let not the young men at Andover and elsewhere forget the millions of India. Let them come; let able missionaries come to our help speedily.

We are all now much engaged in finishing and revising the translation of the New Testament, and of the book of Genesis, which is now in press.

The new plan which we have digested for our schools is likely to succeed well.

Indian Civilization.

REPORT OF THE COMMITTEE OF CONGRESS ON INDIAN AFFAIRS.

THE christian public are familiar with the fact, that a motion was sometime since made in Congress for repealing the act, by which the sum of \$10,000 annually was appropriated for the civilization of the Indian tribes. The report of the Committee to whom this subject was referred, which we copy from the New-York Observer, will be read with interest and pleasure.

March 23, 1824.—The Committee on Indian Affairs, to whom was referred the resolution of the 6th of January, instructing them to inquire into the expediency of repealing an act, entitled “An act making provision for the civilization of the Indian

tribes adjoining the frontier settlements," passed on the 3d of March, 1819,—*Report:—*

That they have examined the subject embraced by the resolution, and beg leave to submit the following statement.

The Committee have carefully examined the measures which have been adopted, for the disbursement of the annual allowance made by this law, and find them very judicious, and such as are best calculated to effectuate the benevolent designs of the Government. Although the reports heretofore made by the Secretary of War contained the rules by which the sum granted was to be apportioned and paid, the Committee annex them to this report, and wish them to be referred to as a part of it. The Committee also submit a statement, showing the different sums paid to the Indian schools which have been organized, and the number of scholars taught at each school.

From this statement it will appear, that twenty-one schools have been established, all, except three, since the passage of the above law, and, principally, by the means which it affords. At these schools there are taught more than eight hundred scholars, whose progress in the acquisition of an English education, exceeds the most sanguine expectations that had been formed.

Very comfortable school-houses have been erected for the accommodation of the different schools, and, in most cases, convenient dwellings for the teachers.

So far as the Committee have been able to ascertain, the plan of education has been very judicious, and no pains seem to have been spared, to extend to the Indians the full benefit of the law.

All the schools are increasing, and so urgent is the wish of the Indians to have their children educated, that numerous applications are refused, from the limited means which the schools possess. The time of the children is not wholly devoted to their books while at school; the girls are instructed in such arts as are suited to female industry in civilized life, and the boys are required to devote a part of their time in acquiring a knowledge of husbandry. The advances of male and female in these branches are most satisfactory, and have already had no small influence in inducing their parents to become less fond of an erratic life, and more inclined to have fixed residences, and rely for their support on the cultivation of the ground. Such has been the effect of the above circumstances, combined with some others, not more influential, that at many of the places where schools have been established, the Indians have constructed comfortable dwellings, and now cultivate farms of considerable extent. They have become the owners of

property necessary to agricultural pursuits, and for the conveniences of life.

The Committee are aware, that very considerable aids have been given by different Christian denominations, all of whom feel a deep interest in the parental views of the Government. But the Committee are well persuaded, that, had the government afforded no pecuniary aid, very few, if any, of the benefits which have been conferred, would have been experienced by the Indians. The annual appropriation of ten thousand dollars has encouraged the benevolent and pious, in many parts of the country, to form associations and collect donations, with the view of aiding the humane purposes of the government. Hundreds of such associations are now in active operation; and they are much cheered in their exertions by the rapid advances to civilization which the Indians have made.

It requires but little research to convince every candid mind, that the prospect of civilizing our Indians was never so promising as at this time. Never were means, for the accomplishment of this object, so judiciously devised and so faithfully applied, as provided in the above act, and the auxiliary aids which it has encouraged. It is believed to be an essential part of any plan for Indian civilization, that, with the rudiments of education, the males should be taught the arts of husbandry, and the females to perform those domestic duties which peculiarly belong to their stations in civilized life. The attempts which have heretofore been made, many of which have failed, omitted this essential part. Many zealous, but enthusiastic persons, who have been most conspicuous in endeavoring to reclaim the Indians, persuaded themselves to believe, that, to secure this object, it was only necessary to send missionaries among them, to instruct them in the Christian religion. Some of their exertions failed, without producing any salutary effect, because the agents employed were wholly unfitted for the task. Others, though productive of some good effect at first, eventually failed, because to their missionary labors were not added the institutes of education, and instruction in agriculture. These are combined in the exertions now making; and, from the good which has been done, the most pleasing anticipations of success are confidently cherished. There are many Indian nations, within our boundaries, who have experienced no aid from these efforts; being restricted in the means, the benefits are, consequently, limited. But the Committee are assured, that the continuation of the appropriation, seconded by the liberal and increasing aids which are afforded by voluntary contributions, will, gradually, and most effectually, ex-

tend the benefits of the law to the remotest tribes, who inhabit our extensive domain. This will be a work of time; and, for its accomplishment, great labor and perseverance will be necessary. The progress, however, of this work, may be more rapid than any can now venture to anticipate. The instruction and civilization of a few enterprising youths, will have an immense influence on the tribes to which they belong. As the means are constantly applied, the numbers reclaimed will increase, and an increase of numbers will ensure, in a geometrical proportion, success for the future. It is difficult to say what may be accomplished, under such circumstances. No one will be bold enough to denounce him as a visionary enthusiast, who, under such auspices, will look with great confidence to the entire accomplishment of the object.

The civilization of the Indians has been viewed as a work of great national importance, by many whose talents and public services have rendered illustrious the annals of our country. This was an object of great solicitude with Washington, and to all who have succeeded him. Prior to the passage of the above law, the attention of Congress was invited to the subject, in almost every annual message from the Executive. If the policy of this measure were considered merely as a question of pecuniary interest, it is believed that but few would hesitate to sanction it. That it inculcates the most friendly disposition, on the part of the Indians, no one, well informed on the subject, will venture to deny.

They understand the motive of the Government, and properly appreciate it. So far as the benefits of this policy are extended, will this feeling be cherished, and it affords the safest guarantee against future wars. To say nothing of the valuable lives which have been lost in the Indian conflicts we have had, how much treasure has been expended in our defence! More money was expended in protecting the exposed parts of our country from Indian depredations, during the late war, than would be required, if judiciously applied, to secure the great plan of Indian civilization.

Shall we, from recent injuries, indulge a spirit of hostility against these unfortunate people? The principles of humanity, and the dignity of our Government, forbid it. There is much in their condition to excite our sympathies, as men, and our protection, as legislators. They have been driven from this wide domain, to a territory far less desirable, and of limited extent. They are constantly receding, as we are advancing.

The Indians are not now what they once were. They have partaken of our vices, more than our virtues. Such is their condition, at present, that they must be civil-

ized or exterminated; no other alternative exists. He must be worse than savage, who can view, with cold indifference, an exterminating policy. All desire their prosperity, and wish to see them brought within the pale of civilization. The means which have been adopted, and of which the law in question is the foundation, seem the most likely to obtain the desired result. They should not, therefore, be abandoned. The passage of this law was called for by many of the people, in the most populous and influential sections of our country. Their wishes were made known in a language that evinced a deep interest—an interest not produced by a momentary excitement, but the result of much reflection, and a high sense of moral duty. It may be said, emphatically, that the passage of this law was called for by a religious community. They were convinced of the correctness of the policy, in a political point of view, and, as Christians, they felt the full force of the obligations which duty enjoined. Their zeal was tempered by reason. No fanciful schemes of proselytism seem to have been indulged. They formed a correct estimate of the importance of their undertaking, and pointed to the most judicious means for the accomplishment of their wishes. Since the passage of the law, hundreds and thousands have been encouraged to contribute their mite, in aid of the wise policy of the Government. However the various denominations of professing Christians may differ in their creeds and general doctrines, they all unite in their wishes, that our Indians may become civilized. That this feeling almost universally prevails, has been declared in language too unequivocal to admit of doubt. It has been seen in their words, and in their actions.

The Committee believe that such demonstrations are not to be regarded lightly: that the National Legislature will treat them with the highest respect. If a sectarian zeal had had any agency to produce this general interest, it would be less entitled to serious consideration. But such a contracted feeling seems to have had no influence; a more noble and Christian motive has been cherished. All unite to second the views of the Government, by meliorating the condition of our Indians. They are taught the first rudiments of education, the duties which appertain to man as a member of civil society, and his accountability as a moral agent. Repeal this law, and his exertions are not only paralyzed, but destroyed. The Indians will see, in such an act, that we feel less for their prosperity than our professions have encouraged them to believe; and such an impression cannot fail to produce the most injurious consequences.

From the various lights in which the Committee have viewed the policy of this law, they are convinced that it is founded in justice, and should not be repealed. They therefore submit to the House the following resolution:

Resolved, That it is inexpedient to repeal the law making an annual appropriation of ten thousand dollars for the civilization of the Indians.

Cause of Missions.

Extract of a Sermon preached before the London Missionary Society. By Rev. J. A. James.

BEHOLD the Lamb of God *for yourselves*, my hearers, with penitence, with prayer and faith. Could you direct the eyes and hopes of millions to the Savior, this would avail nothing for *your* salvation, in the absence of a personal application on your own behalf.

Having first given yourselves to the Lord, then use every scriptural means for making him known to the heathen. *Be importunate in prayer*, that his kingdom may come, his "will be done on earth as it is in heaven." Believing prayer is the animating soul of the missionary cause. It is *this* which distinguishes it from every worldly combination, and elevates it far above the level of mere earthly institutions. Let *this* cease, and it sinks down from its own exalted rank, to take the place, and share the fortune of all other human associations. Any increase of eloquence, funds, or patronage, which the cause of religion might acquire, when the spirit of prayer is departed, is only like the extension which the human body sometimes gains when the vital principle is extinct, or at best but as the tumefaction which precedes dissolution.

Your *property*, however, must be added to your prayers, since he who has commanded us to ask, has also enjoined us to *seek*; evidently intending by such an order of injunction, that rational and devotional means are to be united in every case where human agency is employed. Christians, I come to ask you this day, not what you will give to send a specific remedy to a nation, desolated every year by the ravages of the plague; with such an object I might be bold in appealing to your benevolence; how much more bold then, when I ask what you will give, what you ought to give, to send the doctrine of the cross to more than six hundred millions of your fellow sinners, who are without Christ, and therefore without God, and without hope in the world. Answer me this question, not upon the principle of a mere worldly calculation,

which looks round upon a circle of luxurious enjoyments with the inquiry, what can I spare and not be poorer; or which values every thing by a pecuniary standard; but as a Christian, who professes to have felt the constraining love of Jesus, and "to have rejoiced in God through Jesus Christ, by whom we have received the atonement;" answer me *as a Christian*, with your eye upon the cross for salvation, what ought you to give, out of that property, which God has first given you, to send the Gospel to the heathen.

Have you arrived at the very limit of your ability, and is every *private* resource exhausted? Then let us go to the treasure of the sanctuary, let us melt down the church plate, and convert even *that* into a means of sending the gospel to the heathen, assured that if we have nothing else to give, it will be more acceptable to our divine Lord to see it so employed, than to behold it glittering upon his sacramental board. But do not plead such a necessity, till you have surrendered *the luxuries of your own houses*, till the gorgeous display upon your own tables is given up. The mere tithes of extravagance would support all the missionary and Bible Societies in existence, magnified to ten times their present extent. A showy and lavish profusion in our habits, is not only injurious to our own spiritual interests, but also to the interests of others. It is a *felony* upon the *fund of mercy*. Frugality is the best financier of philanthropy, and one of the most important auxiliaries of the missionary cause.

It is an encouragement to your liberality, to know that eventually nothing shall be lost. You are employed in building that temple, of which Jehovah declares, "My house shall be called a house of prayer for all nations;" and of which the top stone shall at length be brought forth, amidst the shouts of exalting spectators, crying, "Grace, grace unto it." Stupendous and glorious edifice! its transept shall extend from the northern to the southern pole. Its choir shall rest upon the empire of China, and its western window look out upon the waters of the Great South Sea; while all the nations of the earth, attracted by the cross which shines upon its dome, shall assemble within its mighty circumference, and amidst the sacred memorials of Missionary Institutions, and the monumental inscriptions of illustrious men, which occupy every niche, and hang from every pillar, shall celebrate the jubilee of the world, and unite in that sublime anthem:—"Hallelujah; salvation, and glory, and honor, and power unto the Lord our God. The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. Worthy is the Lamb that was slain." While the ten

thousand times ten thousand angels round about the throne shall respond to the shouts of the redeemed on earth, "saying with a loud voice, worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing;" and still the chorus swells,—and still the thunder rolls,—and

still the strain waxes louder and louder, "till every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, shall cry, Blessing, honor, glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. Amen."

Donations

TO THE

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

From March 13th, to April 12th, inclusive.

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<i>Cooperstown</i> , N. Y. Mon. con. for Bombay chapel, by Mr. N. Willis,	7 13	<i>Leyden</i> , N. Y. M. f. cul. by Rev. R. Kimball 3; Mrs. L. Dewey, 1; by Dea. A. Thomas,	4 00
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<i>Dover</i> , Del. Miss Hillyard for Sou. Amer. miss. by Mrs. Gilbert,	5 00		
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<i>Marblehead, Ms.</i> Ladies, 5th an. pay. for Samuel Dana in Ceylon, by Hon. W. Reed,	12 00
<i>Masonville, N. Y.</i> Coll. in the chh. by Mr. Roosa, 2,56; char. box 50c. by Rev. Dr. Porter,	3 06
<i>Medford, Ms.</i> Fem. prayer meeting of the 2d. cong. by Rev. A. W. Warner,	8 83
<i>Mexico, N. Y.</i> Presb. so. mon. con. 5,81; coll. for Bombay chapel, 4,31; coll. 8,75; by Dea. A. Thomas,	18 87
<i>Middleborough, Ms.</i> Mon. con. in first chh. by Mr. N. Eddy,	23 24
<i>Milan, N. Y.</i> Youth's miss. so. for west. miss. by Mr. H. Millerd,	5 00
<i>New Haven, Ct.</i> A friend of miss. 5; an indiv. 5; by T. Dwight, Esq.	10 00
<i>North Tarmouth, Me.</i> Three indiv. m. f. 2,25; 1st. par. mon. con. (5,37 of which for Bombay chapel, and 24,63 for Jews in Palestine,) by the Rev. A. Cummings, 30;	32 25
<i>Norwich, Ct.</i> Mrs. H. Lathrop, an. pay. by W. P. Greene, Esq.	12 00
<i>Owego, N. Y.</i> Fem. cent so. by Rev. H. Lombard,	12 00
<i>Pal. Miss. So.</i> for sup. of Rev. D. Temple, by Dr. E. Alden, Tr.	50 00
<i>Pelham, N. H.</i> Dr. B. Skelton, for Pal. miss. by Rev. Dr. Church,	1 00
<i>Plymouth, Ms.</i> Fem. asso. by Miss H. Morton, Tr.	12 00
<i>Pomfret, Ct.</i> (1st so.) Mon. con. (6; of which for Bombay chapel,) by Mr. J. Porter,	46 00
<i>Portland, Me.</i> Chh. miss. so. in 2d chh. (25; of which for Bombay chapel,) by Mr. L. Cutter, Tr.	125 00
<i>Prattsburg, N. Y.</i> E. and B. Bridges, for E. and B. Bridges in Ceylon, 24; mon. con. 9,50;	33 50
<i>Provincetown, Ms.</i> Benev. so. by Mr. D. Rider,	6 00
<i>Rensselaerville, N. Y.</i> M. box 4,44; thanksgiv. contrib. for Bombay chapel, 3,75; by Rev. M. Smith,	8 19
<i>Rindge, N. H.</i> Mon. con. for Bombay chapel by Dea. E. Brown, Tr.	3 00
<i>Rochester, N. Y.</i> Mr. C. Cook, 1; N. Savage, 1; J. C. Winnans, 1; E. C. Root, 75c. a balance 25c. by Mr. L. Ward, Jr.	4 00
<i>Rochester, Ms.</i> (2d par.) Hea. friend so. an. sub. by Mrs. A. Kendrick, Tr.	5 00
<i>Saybrook, Ct.</i> Chh. miss. so. by Mr. A. Sheffield,	39 22
<i>Shoreham, Vt.</i> Fem. cent so. 11; Mr. S. Hunt, 5; by Mr. L. O. Burchard,	16 00
<i>Stafford, N. Y.</i> Dea. S. Morse, by Rev. Mr. Halsey,	8 50
<i>Sweden, N. Y.</i> Mrs. D. Elliott, by Mr. L. Ward, Jr.	2 00
<i>Tewksbury, Ms.</i> Hea. friend so. for Jacob Coggin in Ceylon, by Rev. J. Coggin,	12 00
<i>Trumbull, Ct.</i> Mon. con. (2,32, of which for Bombay chapel,) by the Rev. R. Taylor,	6 32
<i>Truxton, N. Y.</i> J. S. by Dea. A. Thomas,	1 00
<i>Utica, N. Y.</i> Mon. con. by Dea. A. Thomas,	6 62
<i>Vernon, N. Y.</i> Mon. con. 8; fem. char. so. 4,15; by Dea. A. Thomas,	12 15
<i>Waldoborough, Me.</i> Mon. con. by Rev. D. M. Mitchell,	18 00
<i>West Brookfield, Ms.</i> Char. box by Mr. T. Thwing,	3 12
<i>West Groton, N. Y.</i> Chh. by Rev. S. Parker,	4 50
<i>West Springfield, Ms.</i> Dea. H. Smith, by Col. Warriner,	12 00
<i>Wheatland, N. Y.</i> Mon. con. by A. Hanford,	2 00
<i>Williamstown, Ms.</i> A balance,	25
<i>Windham, N. H.</i> Indiv. for Pal. miss. 10; a fem. friend to the Jews, 10; several misses 1,30; by Rev. S. Harris,	21 30
<i>Windsor, N. Y.</i> by Dea. A. Thomas,	3 62
<i>Woodbury, Ct.</i> 4th an. pay. for Samuel Andrews in Ceylon, by T. Dwight, Esq.	12 00
<i>Unknown.</i> Av. of needle work for ed. fem. in Ceylon, 5; av. of shell comb for do. 2; by Rev. B. B. Wisner,	7 00
A friend,	6 00

Amount of donations acknowledged in the preceding list, 2,143,97.

LEGACIES.

<i>Canton, Ct.</i> Part of the legacy of the late Dr. Solomon Everest, (5,825 having been acknowledged previously,) by Benjamin Ely, Esq. Exr.	100 00
<i>Hartford, Ct.</i> Legacy of Mrs. Abigail Caldwell, dec'd. for Choctaw schools and missions, by Seth Terry, Esq. Exr.	*200 00
<i>Orange, (North Milford,) Ct.</i> Legacy of Mr. Nathan Treat, dec'd, by Rev. E. Scranton, Tr. of New Haven co. west. dis. aux. so.	†132 00

DONATIONS IN CLOTHING, &c.

<i>Bedford, N. H.</i> A coverlet from Mrs. R. McGregor, for For. miss. sch.	
<i>Carlisle, Ms.</i> A bundle fr. hea. sch. so. by Dea. John Green, Tr. for Brainerd,	4 50
<i>Lexington, (vic. of) Va.</i> A box from ladies for Mayhew.	
<i>Meriden, Ct.</i> 19 yds flannel fr. la. of Cong. so.	9 50
<i>New Haven, Ct.</i> A bundle.	
<i>Oglethorpe, Ga.</i> A box fr. centre meeting house fem. mite so. Jane Campbell, Tr.	
<i>Richmond, Va.</i> Fem. benev. asso. clothing for Hannah More at Brainerd,	36 25

Committed to the care of Henry Hudson, Esq. Hartford, Ct.

West Chester, Ct. A bundle fr. fem. benev. so. by Mrs. Scales, Sup. 13 86

Committed to the care of Dea. A. Thomas, Utica, N. Y.

Mexico, N. Y. A bundle, 3 00
Utica, N. Y. 1 bush. beans fr. Mrs. S. Cooper:

NOTE. In August last, a contribution of \$15 was made in Belchertown, Ms. towards the outfit of Mr. William Holland for the Cherokee nation. Donations (partly in labor) were made for the same object, by the following persons, viz. Jonathan Dwight, 13,50; Col. S. Dwight, 5; J. Wright, 5; G. Filer, 3; S. P. Hopkins, 3; S. Pepper, 2; Col. Z. Stebbins, 2; T. Bridgman, 2; J. Dwight, Jr. 2,34; E. Abbey, N. Pratt, G. B. Woods, and J. Cowl, each 1,50; T. Pearl, 1,68; J. Kennedy, 1,76; H. A. Bridgman, L. Burt, J. Thayer, and C. Washburn, each 1; indiv. in smaller sums, 3,24; other indiv. 10; Total \$79,52.

ERRATUM:—The following donation which should have been acknowledged in the Herald for February, was by mistake omitted.

Winthrop, Me. A box fr. indiv. for Carmel, by Mr. D. Campbell, 160 00

EXTRACTS FROM CORRESPONDENCE.

From a Clergyman, inclosing twenty-eight dollars.

Dear Sir,—The appeal to the friends of mission, contained in one of the late numbers of the Herald, induced me to lay the pecuniary situation of the Board before the people of my charge, and the result, small as it is, compared with the magnitude of the object to be accomplished, I have given you above.

Donation of a little girl.

Of the sum which I send you herewith, fifty cents are from a little girl, three years of age, which she has laid up in the family "Missionary box," and wishes it applied to the purchase of books for the "poor heathen children." This she has done of her own accord; and prefers employing it in this way, rather than spending it for those toys in which children commonly take pleasure.

* On settlement of the estate of Mrs. C. there was not a sufficiency to pay all the legacies, and in order to complete the above amount, Misses Esther Filley and Mary Ann Filley generously directed the sum of \$20 to be paid from legacies made to them.

† Mr. Treat died intestate, and the above sum was cheerfully paid over to the Board by the heirs, Mr. Isaac Treat and Mrs. M. Stone.

Foreign Intelligence.

Ireland.

BAPTIST SOCIETY FOR PROMOTING THE GOSPEL IN IRELAND.

From the Latter Day Luminary.

Great Britain is distinguished for having given existence to numerous associations of Christian benevolence, some of which embrace objects and means of almost incredible magnitude. These societies employ a vast compass of exertion, and the real good annually effected by them cannot be estimated by any scale of human calculation. When we say that a sum of money, amounting to *four thousand dollars a day*, is raised in England for promoting the evangelical improvement of the world, we state a fact which raises Britain infinitely higher in the scale of moral excellence, than all her military and naval conquests have done in political importance. For several ages she has produced the first philanthropists;—first in energy and intelligence;—first in systematic and persevering effort. She has furnished some of the most learned and useful missionaries who have engaged in the sublime enterprise of "opening in the desert a highway for our God," and of pronouncing in the ear of the heathen world the tidings of a Divine atonement.

Since the year 1792, the English Baptists have not been inferior to other denominations of the same numbers and wealth, in zeal and liberality for the dissemination of heavenly truth. Besides their extended and successful missionary establishments in the East and West Indies, and on some of the Islands of the Indian ocean; in April, 1819, they formed an association, designated, "The Baptist Society for promoting the Gospel in Ireland." The principal objects of this society are to employ itinerants, schoolmasters and readers of the Irish Scriptures in Ireland, to establish schools, and distribute Bibles and Tracts, either gratuitously, or at reduced prices. Thus this island, though the nursery of many characters that have added lustre to the political history, the learning, science, and moral elevation of Great Britain, became missionary ground. And well might it be so, for of the seven and a half millions which comprise its population, six-sevenths are ground to the dust by oppression, living in the most abject state of discomfort and privation; debased by ignorance, indolence, and prejudice, impoverished by clerical and other exactions, and compelled to pay a tithe of their earnings to support a ministry and a religion which they detest. They inhabit one of the most fertile portions of the globe; yet, on account of the numerous discouragements to labor, and the difficulties that on all hands surround them, their ambition is paralyzed, and from generation to generation they live in habits of inactivity and submissive poverty. They are mostly Catholics, under the con-

trol of interested and designing priests, whose great object is to keep them ignorant and degraded, that upon them the papal superstitions may be easier imposed. Thus there are parts of the United Empire of Britain, where the inhabitants, and these amounting to hundreds of thousands, yea, millions, are almost as destitute of the means of evangelical instruction, and of copies of the sacred Scriptures, as are those of the most heathen countries. The picture of Irish degradation and calamity is deeply shaded. To give it a lighter and more beautiful coloring, is the aim of the Baptist Society. But a few years has it been laboring to direct the healing streams of the river of life to water the desert of Hibernia, and with its increasing auxiliaries to send the knowledge of salvation to those who are indeed ready to perish.

The Ninth Annual Report of the Society contains many interesting facts relative to the success and prospects of their efforts to elevate the moral and intellectual character of the unfortunate—the superstitious Irish.

Schools have been established to instruct children in their native tongue, and thousands of copies of the Scriptures in the Irish language have been circulated for the use of such as can read. However uncouth and imperfect is the language, still this is thought the better course. Lord Harrowby seems to be of the same opinion, for at the last anniversary of the British and Foreign Bible Society, speaking of Ireland, he said:—

"It is impossible for us not to feel a degree of exultation, in knowing that the word of God has been disseminated through the instrumentality of this Society, in a nation, and in a language in which I should be happy to see still greater exertions made to spread the Scriptures,—the language of our neighboring country, Ireland. I am satisfied, if any thing can be found to allay the terrors, and to heal the wounds of that unhappy country, *it is the dissemination of the Gospel of peace*; and the best mode in which that Gospel can be distributed, and the most likely to overcome the prejudices of the people, is to present it to them, not in a tongue with which, from the unhappy prepossessions of many minds, they may not associate the most favorable ideas, but *in their own tongue*, divested of every thing that can give it any unfavorable impression."

The Society has employed persons, natives of Ireland, to read the Scriptures to their countrymen. This has been found a happy means of gaining access to the adult part of the population,—and thus their partialities for every thing Irish, have been interested, and their prejudices against Protestant instructors gradually shaken and overcome. The light of true religion has thus been conveyed to those who inhabit mountain, bog, and glen, and the cabins of the "Wild Irish" furnished with pure Christian instruction. "The people which sat in darkness saw great

light; and to them who sat in the region and shadow of death, light hath sprung up."

The number of Sabbath and itinerant Irish readers of the Scriptures, is twenty-four. Five of these in the county of Clare, read, during the last year, the Scriptures in more than 250 distinct cabins. One of them taught 47 adults to read Irish perfectly. Numbers have renounced popery, believed in Christ, and been baptized. The increase of Scriptural knowledge has greatly alarmed the Catholic clergy, and in many instances they have exercised open hostilities against the schools and other means employed by the Society.

The Testaments and Bibles, necessary for circulation, have been readily and promptly furnished by the British and Foreign Bible Society. May the cabins of the Irish soon be as amply furnished with Bibles, as are the cottages of the Scottish Highlanders. To this end several gentlemen in the province of Connaught have expressed their determination to persevere until the laudable and patriotic desire of George the third be accomplished; "It is my desire that every poor child in my dominions might have a Bible, and be able to read it."

We cannot close this article without expressing our pleasure in witnessing the perfect system and persevering zeal, which so conspicuously characterize the benevolent operation of our transatlantic brethren. They attempt great things,—and expect great things,—and the world has seen that they accomplish great things. When shall we see such united, intelligent, and unabating ardor, in the American churches?

Palestine.

LETTER OF REV. LEWIS WAY.

It will be recollected that Messrs. Fisk and King, in their journal, speak with interest of the Rev. Lewis Way, who had gone out from England to Palestine, and devoted his talents and his estate to seek the welfare of the descendants of Abraham. A mysterious Providence prevented his remaining long in the Holy Land. He was soon attacked by a disease, which compelled him to relinquish his chosen employment, and return to his native country. From an interesting letter of his published in the London Jewish Expositor, the following extracts are taken.

Acquaintance with Rev. Pliny Fisk.

The last ten days of my confinement at Antoura gave me the opportunity of forming a personal acquaintance with the Rev. Pliny Fisk, and of conferring with him on future plans of operation in Syria. I found in him a man of a truly Catholic and Christian spirit; his simple piety, solid sense, amiable temper, and strong constitution, had eminently predis-

posed him for his calling, and the experience he has obtained by two years travel between Cairo and Smyrna, has amply qualified him to be the guide and director of others, who may follow him in this most interesting and arduous mission. From him I received so much information concerning the characters and places, of which I had hoped to obtain a personal knowledge, that I seem in some measure to have visited them all in an elbow chair;—the greatest consolation I could receive under the disappointment of suffering all the fatigues and privations, (and they are neither few nor trifling,) of a Syrian expedition, without accomplishing its great object; a sight of the holy and beloved city.

Requisite qualifications of missionaries to the East.

All our missionaries to Asia or Africa must know and speak the vulgar, rather than the grammatical Arabic; and this, be assured, is to be learned only in the country. Besides, a year of preparation and probation, corporeal and mental, is requisite for every missionary who would be useful in the east. He should be of a constitution to which a warm climate, if not congenial, is at least not destructive, and should have a facility in bearing privations, and living on Asiatic diet, (which consists in a transition from potatoes to cucumbers, from roast beef to rice, &c.) Without these qualifications, our young men had better go to Poland and Germany, than to be sent to Syria to languish and die as poor Parsons did; and as I should assuredly (humanly speaking) have done, had I remained much longer. I have been told that out of an hundred sent to the monasteries in Syria, from the propaganda at Rome, not twenty can bear the seasoning. I trust our friend Mr. Lewis will continue as I left him, in perfect health. It did not appear that he had suffered at all; and his quiet placid disposition is much in his favor.

Rev. Joseph Wolff.

He is so extraordinary a creature, there is no calculating *a priori* concerning his motions. He appears to me to be a comet without any perihelion, and capable of setting a whole system on fire. When I should have addressed him in Syria, I heard of him at Malta, and when I supposed he was gone to England, he was riding like a ruling angel in the whirlwinds of Antioch, or standing unappalled among the crumbling towers of Aleppo. A man who at Rome calls the Pope "the dust of the earth," and tells the Jews at Jerusalem, that "the Gemara is a lie;" who passes his days in disputation, and his nights in digging the Talmud, to whom a floor of brick is a feather bed, and a box a bolster; who makes or finds a friend alike in the persecutor of his former or present faith; who can conciliate a Pacha or confute a patriarch; who travels without a guide, speaks without an interpreter, can live without food, and pay without money;—forgiving all the insults he meets with, and forgetting all the flattery he receives; who knows little of worldly conduct,

and yet accommodates himself to all men, without giving offence to any; such a man, (and such and more is Wolff) must excite no ordinary degree of attention in a country, and among a people, whose monotony of manner and habits has remained undisturbed for centuries.

As a pioneer, I deem him matchless; **"Aut inveniet viam, aut faciet;"* but if order is to be established, or arrangements made, trouble not Wolff. He knows of no church but his heart, no calling but that of zeal, no dispensation but that of preaching. He is devoid of enmity towards man, and full of the love of God. By such an instrument, whom no school hath taught, whom no college could hold, is the way of the Judean wilderness preparing;—thus is Providence showing the nothingness of the wisdom of the wise, and bringing to nought the understanding of the prudent;—thus are his brethren provoked to emulation, and stirred up to inquiry. They all perceive, as every one must, that *whatever* he is, he is *in earnest*: they acknowledge him to be a sincere believer in Jesus of Nazareth.

Anticipations of the inhabitants of Palestine.

In what manner it will please God to fulfil his purposes concerning *his people*, and accomplish his promises concerning *his land*, we shall best learn in the patient use of lawful and appointed means; but *they* are both preparing rapidly for some extraordinary revulsion. The thinking persons of the various tribes and sects, of which the present inhabitants of Palestine are composed, universally indulge anticipations of great moral, physical, and political changes. Their considerations are not drawn from the fountain of truth and the stream of prophecy, but have come down through the corrupted channels of oriental tradition, and are diversified by the varieties of sect and opinion. The outline is, however, to be traced with sufficient accuracy. All sects are looking towards an *universal* religion,—all place the seat and centre of it in Palestine. *There* they expect the armies of the world to be assembled, and the last great contest to be decided. They speak of the rebuilding of Jerusalem; and some even name the person who is to be crowned there. The Jews expect their Messiah, the Druses their Hakem, other orientalists, one who is called the MEXHEDI; who, according to each party, respectively is to govern the world. The Turks and Catholics are both looking for a change in their system, but darkness, gross darkness, covers them all.

Demerara.

VARIOUS accounts have from time to time appeared in the public prints of the insurrection of the slaves in the colony of Demerara, and of the condemnation of the Rev. Mr. Smith, a missionary from the London Missionary Society, on an accusation of having been accessory

* He will either find a way, or make one.

to the plot. We have collected and embodied such of the leading facts, relative to these transactions, as have come to our knowledge.

The slaves of many plantations on the Eastern coast of Demerara had formed a conspiracy to obtain their freedom. The plot was disclosed by a servant to his master on the 18th of August last; not till the conspiracy was thoroughly organized, and arrangements made to secure simultaneous movements; and only a few hours before the time appointed for action. Information was immediately communicated to the commander in chief, and the most efficient measures taken; but before a sufficient force could be assembled to resist a large body of negroes, who were immediately under arms, the evening, which was the time for executing the first grand enterprise, had arrived. This was simultaneously to seize upon the whites at the different plantations, confine them in the stocks, and take possession of their arms. This was effected on nearly fifty plantations, containing, inclusive of women and children, 10 or 12,000 negroes. The whites, to the number of about 250, were imprisoned. In some places an ineffectual resistance was made, and several lives lost on both sides.

On the morning of the 19th the governor issued a proclamation, declaring the colony under martial law, and ordering all who were capable of bearing arms, without distinction, to be immediately enrolled. The most vigorous measures were pursued; and in the course of a few days, after several skirmishes, in which a considerable number of negroes lost their lives, the insurrection was subdued.

A court martial was then constituted, and many of the negroes brought to trial, condemned and executed. Subsequent accounts state that more than 1,000 had suffered death in consequence of the insurrection, and that many of their heads had been fixed up on poles in various parts of the country.

We might easily be more particular in regard to the circumstances of the insurrection; but our object is chiefly to relate what concerns the missionary who was accused of having a part in the scheme, and the other missionaries in the colony. On these points we have to regret that the information which has yet been received is very scanty, and in many respects indefinite.

The extract which follows is from the Missionary Chronicle, and was published in the name of the Directors of the London Missionary Society.

The insurrection, it should seem, manifested itself first in Mahaica, the district to the eastward of that in which Mr. Smith resides. Its appearance on the Le Ressouvenir estate, where Mr. Smith resides, was on Monday the 18th August, in consequence of an order to take into custody two slaves belonging to an adjoining plantation, whom the negroes of the Le Ressouvenir, as the prisoners had to pass over it, rose to rescue. Mr. Smith was at home. He successfully used his endeavors, on perceiving the tumult, to rescue the manager from the negroes, and continued his exertions to induce them to return to their duty, till he himself was driven with violence, and with a weapon held to his body, from the estate.

Mr. Smith was taken into custody on the evening of the 21st August, and all his papers seized. He is kept a prisoner in the Colony-house, and has, since the 24th of August, had a guard stationed over him.

Mr. Elliot, another missionary, who labored about 20 miles from Mr. Smith, was also taken into custody, on the ground of disobedience of orders, "which he had not understood to be such," in visiting Mr. Smith in his confinement. He was kept about ten days, and then released. No charge was preferred against him. The estates on which he labors had been quiet, and none of the negroes under his instruction were implicated in the rebellion.

In a letter to the Directors of the London Missionary Society, Mr. Elliot writes thus.

Numerous false reports have been sent forth against Mr. Smith, but assure yourself and all the Directors, that whatever reports you may hear, the only crime the missionaries have committed is their zeal for the conversion of the negroes. *They have neither been so weak nor so wicked as to excite the negroes to rebellion.* The missionaries want justice only; they have no favor to ask; they have nothing to fear. The missionaries have not degraded their holy calling, nor dishonored the Society of which they are members, by sowing the seeds of rebellion instead of the Word of Life. The real causes of the rebellion are far, very far from being the instructions given by the missionaries.

On the 13th of October Mr. Smith was brought to trial before a *Court Martial*. All the accounts which we have yet seen of the charges brought against him are very obscure and imperfect. The January number of the *Missionary Chronicle*, from which we have already quoted, says,—

The public papers have stated four charges as forming the Indictment against him, but of their accuracy the Directors are not enabled to judge. They trust that, under the direction of Divine Providence, he has been able to prove himself *guiltless* of them all.

It is not, however, to be concealed, that he will have had much to contend with from the

violence of public prejudice in the Colony, and it is to be feared from the false assertions of some of the unhappy negroes, whom the hope of favor towards themselves may have led to bring against him "things that he knew not." Indeed, the Directors are informed, upon authority on which they can rely, that some of the condemned negroes, finding the hope of life taken away, had in the most solemn manner declared that they had been induced so to act; and that others, on being questioned whether they had not been incited to rebellion by Mr. Smith, had in the strongest terms which their broken language could supply, denied the imputation. It is stated by the writer of one letter, that he has often heard charges circulated against the missionaries, as if spoken by the negroes at the time of their execution, which he knew, (for he was a near spectator,) that they never had uttered.

We can as yet learn little more respecting the evidence which was produced before the court than that some of the negroes testified that the instructions of Mr. Smith had a tendency to make them dissatisfied with their condition, and that he knew of the plot before it was carried into execution.

He was condemned, and sentenced to death. This sentence was however transmitted by the governor to England for the consideration and ultimate decision of the King. What we know of this decision will be seen in the following paragraph, copied from the *New-York Observer* of March 27th.

It appears from the London papers that "the king has remitted the sentence of death of the Court Martial on Mr. Smith, the missionary of the London Society in Demerara, (which sentence was accompanied by a recommendation for mercy on the part of the Court,) but has given orders that he should be dismissed from the colony, and should come under obligations not to reside within any of his Majesty's colonial possessions in the West Indies." The charges against Mr. Smith appear to have originated in the perjury of some of the negroes engaged in the insurrection.

In the mean time Mr. Smith was languishing under the influence of disease, which rendered the stroke of the executioner unnecessary to remove him from the earth. He died in prison, before the intelligence had arrived that his sentence was reversed. The following notice of his death appeared in the *Demerara Courant*.

Died,—In the Colonial Jail, at Demerara, Feb. 9th, where he had been confined, as a State Prisoner since the 26th of Nov. last, on the termination of his trial by the General Court Martial, on a charge of high treason, sentence thereon having been transmitted to his Majesty for his final decision—JOHN SMITH, Missionary; he had been in a poor

state of health, and had been attended regularly by skilful physicians. We are happy to state, from personal inquiry and inspection, that this unhappy man had the utmost attention and kindness shewn to him, by the humane keeper of the prison, (Mr. Padmore,) all the time of his confinement.—His apartment was airy and commodious, he had always at his command every comfort which his taste fancied or his necessities required. He has left a widow to deplore his fate, and lament his loss.

The conviction which results from the present state of our information on this subject, is that, through prejudice and exasperated feeling, Mr. Smith was condemned, being innocent. The Directors of the Society under which he labored, have, however, given us reason to look for further intelligence in a future number of the *Missionary Chronicle*, which we hope will soon arrive.

It appears that none of the negroes under the instruction of any missionary, either of the London or Wesleyan Missionary Society, except Mr. Smith, were implicated in the insurrection. Respecting the Methodists in the colony we quote the following statement from the *Wesleyan Methodist Magazine*.

We stated in our last number, that Messrs. Mortier and Cheesewright, our missionaries in Demerara, were safe, and that *only* two of the members of our Society there had been apprehended on suspicion of being implicated in the late revolt. We have received a second letter from Mr. Mortier, dated Demerara, Sept. 17th, which communicates the gratifying intelligence that these two persons, who were servants of the Governor, had been liberated upon full conviction of their entire innocence, and that *not one* of the members of our large Society, of twelve hundred and sixteen, chiefly slaves, had been in the least concerned in the revolt: and that the slaves of another estate, under the care of Mr. Cheesewright, had not only refused to join the rebels, but had conducted their master to a vessel, by which he reached George-Town in safety.

South Africa.

BETHELSDORP AND THEOPOLIS.

AN account of a distressing inundation at the mission stations of Bethelsdorp and Theopolis, in South Africa, is thus given in a letter from Mr. Wright at Theopolis, dated October 11, 1823, and published in the *London Missionary Chronicle*.

On Saturday last, (Oct. 6,) about mid-day, the sky began to present an awful appearance;—nothing was to be seen but tremendous black lowering clouds, which indicated a heavy

fall of rain. In the afternoon the rain began to fall, and continued Monday and Tuesday, attended with a fresh breeze. On Wednesday the wind blew a hurricane from the South-east, and the rain descended in torrents, such as were never witnessed by any of the people of the place, and which continued without intermission till to-day (Thursday) at 12 o'clock, when it began to abate.

On Friday morning, as soon as it was light, I looked out, and saw that the river had risen to an amazing height, and had overflowed the ground where we had made bricks for the new village—all of which have been swept away.

In the evening, about eight o'clock, I was suddenly alarmed by a great crash. I immediately took a candle, to go out and discover the cause; but while I was preparing so to do, Mr. Barker came in, and, with uplifted hands, and a countenance bespeaking the greatest agitation and distress, exclaimed, "We are all completely ruined!" I asked, "What is the matter? Surely your house has not fallen, and hurt any of your family?" He replied, "No: but our school—our noble school, is destroyed, and is completely down to the ground!" I immediately went out, and when I beheld it, I received such a shock as I shall never forget.

The agitation and distress of our own minds, and the fearful apprehensions we entertained for the *Mission-house*, would not suffer us to retire for rest that night. Reflecting on the circumstances of the people at the Old Village, Mr. Barker and I concluded to go over, though in a midnight rain, to examine the state of things there; which, you will not be surprised to hear, were in a dreadful condition. The reed-houses were drenched through and through with rain, the water streaming through many of them like a river. The kraal was become such a deep quag, that the cattle were not able to stand in it, and were permitted to ramble where they would, in danger of being stolen by the Caffres, who are just now very troublesome in our neighborhood. When daylight returned, it presented to us additional cause of distress;—every house building in the new village was washed down, so that not one brick was left upon another, with the exception of the house which we occupy, and that is much injured. We had about 100,000 bricks made for the village, and all in an unburnt state, except one small kiln;—these have all been laid under water, and are completely destroyed.

Our present consternation and distressing circumstances you may more easily conceive than I can describe. The peoples' old houses are all gone to ruin, and the old church is nearly down! What we shall do, the Lord only knows, and it is only in the exercise of faith in the Providence of God, and in the belief of that infinite wisdom and goodness and rectitude which directs all his dispensations towards his church and people—it is only such considerations that can support our minds under present circumstances!

Could you have witnessed the scene early this morning, when the poor creatures came over to behold the desolation, I am sure you could scarcely have endured the melancholy

sight,—it was truly a scene of lamentation and mourning—distress was depicted in every countenance, and every eye was filled with tears.

P. S. I have just received information that fifty houses and stores in Graham's Town are completely down, and that Bathurst is nearly destroyed.

When these circumstances became known to the Directors of the London Missionary Society, nearly \$1,800 were immediately voted for the purpose of rebuilding the chapel, &c.; \$440 were subscribed by individual Directors, sixteen in number, on the spot, and an appeal made to the Christian public for further relief.

Domestic Intelligence.

REVIVALS OF RELIGION.

Maine. Revivals in Eastport, Jefferson and Nobleborough were mentioned in our number for February, p. 57. The following paragraph is from the Waterville Intelligencer.

The churches most signally blessed with the outpourings of the Spirit are one in Eastport, one in Sidney, one in Jefferson, two in Nobleborough, one in Sangerville and one in Readfield.

A letter from a Baptist clergyman in Portland, dated Feb. 10, states that 22 were added to the Baptist church in Readfield the last year. In Sidney 12 were baptized in December, and 12 on the first Sabbath in February. In New-Castle and Nobleborough 33 had been baptized. In Jefferson 19 were baptized on the 14th of January, and 15 had probably been added to the number since.

Massachusetts. There is said to be an interesting work of grace in Douglass, Worcester Co., and encouraging appearances in several of the neighboring towns.

New-York. The Christian Herald states that about 40 were added to the Presbyterian church in Rutgers Street, New-York city, on the 28th of March, making not far from 250 since the settlement of its present pastor in Nov. 1822.

By a letter from the Rev. R. K. Rogers to the Editor of the Boston Recorder, we are informed, that 70 were added by profession to the church belonging to the villages of Sandy Hill and Glen's Falls on the 14th of March. The letter adds,

The good work of grace yet goes on in Moreau and Northumberland, and is extending itself into the Dutch Reformed church in the town of Saratoga.

During the last winter there has been unusual seriousness at Unadilla and Sidney, places adjoining, in the counties of Otsego and Delaware. At Unadilla 21 had been admitted to communion in the Presbyterian, several

in the Baptist, and a few in the Episcopalian church. At Sidney 31 were admitted to the church on the 21st of March.

Virginia. The following is an extract of a letter to the editor of the Columbian Star, dated Greenville, (Va.) March 20.

From a correspondent I recently received a letter containing a brief detail of a glorious work of grace going on in the counties of Halifax, Pittsylvania and Bedford, Virginia, which I deem too consoling to Christians, to withhold from the religious public. I am therefore induced to forward an extract of the letter to you for insertion.

"There has never been such a revival in these counties since the memory of man. During the last year, a hundred and seventy have been added to one church, and a hundred and twenty to three others, where the revival had just commenced. Persons of every rank and age, have become subjects of regenerating grace. This revival is spreading, and there is a general awakening in Pittsylvania."

Kentucky. A revival of religion is said to exist in Bulletsburg. In February 25 were admitted to the Baptist church, and an additional number was expected in March.

North Carolina. Another letter to the editor of the Columbian Star contains the following statement.

A revival of religion commenced in the bounds of Tick Creek, Rocky River, and Brush Creek churches, (the two former in Chatham, the latter in Randolph county, N. C.) sometime last year.—Since the commencement of the revival there have been added to the church at Tick Creek by baptism, upwards of 20, who, we have reason to hope, have experienced a work of divine grace; upwards of 40 to Brush Creek, and over 30 to Rocky River. The work is still going on.

SENECA MISSION.

THE following account of the circumstances relative to the breaking up of the Seneca mission, is copied from the April number of the American Missionary Register. The friends of missions cannot fail to be united in the prayer, that the confident expectation

there expressed may be realized, in the speedy return of the mission family to their field of labor.

Some notices having appeared in various journals of the removal of the mission family from this station, and the consequent dissolution of the school, it is considered proper to give a more minute account of this afflicting occurrence. In the journal under date of January [and February] it is stated, that the family was not only encouraged by the state of the tribe generally, and by the more than ordinary improvement of the children, but by the appearance of an awakened attention to the state of their souls, among the larger scholars. Some of them were discovered resorting to the woods, to seek relief by prayer; and many indications were afforded of the existence of an unusual and encouraging degree of solicitude, about the "one thing needful." The family were rejoicing in anticipation of soon reaping the fruit of their labors. But the prospects and hopes arising from this promising state of the school were suddenly removed, by a note from the District Attorney, addressed to the superintendent, in which he was informed, that, complaint having been formally made against him, he should be obliged to compel the superintendent and the family to leave the mission and the Indian Reservation.

The only *crime* alleged as the cause of this procedure, is the mere *residence* of the missionary on Indian lands. Thus a law, *designed* to prevent the intrusions of dishonesty, is abused to the interruption of the efforts of Christian philanthropy.

From subsequent communications, it is ascertained, that under a warrant in the hands of the Sheriff, the Rev. Mr. Harris was ordered to leave the mission house in ten days.

Under these circumstances, (which afforded our missionary but a short time for reflection, or conferring with others,) he concluded to send the Indian children, the teacher, and female assistants, to the school at Cataraugus, and to take apartments for himself and his wife in Buffalo. From this place he will be able to attend to his duties among the Indians on the Sabbath, and during the week, until a decision of the Legislature on this case shall prepare the way for the return of the family to the mission-house, and to their labors. We cannot but cherish the hope that the Legislature will feel it to be not more a duty than an honor, to afford prompt relief to the family, and to the feelings of the friends of missions, by such a modification of the law, under the abuse of which the mission family now suffers, as will not only prevent the future interruption of their labors, but evince a disposition to employ their legislative influence and authority, to give efficiency to the efforts of benevolent associations, and the government of the United States, to deliver an unhappy people from the ruin to which they have hitherto been hurried by our extension and prosperity.

It is due to the Legislature to state, that the act under which the civil authorities of the county of Erie have broken up the establishment at Seneca, was not *designed* to prevent

the efforts of missionaries to improve the condition of the natives, but to prevent the encroachments of dishonest whites, of which the Indians have so long and so justly complained. Heretofore, stratagems have been devised, to evade all of the laws which have been enacted for this purpose.

The present law, passed in 1821, was intended to close up every avenue through which Indian rights have hitherto been violated. It makes it the duty of the District Attorney, and a Judge of the county court, to remove "every man other than Indians" from the reservations, upon complaint being made to the Attorney. These two public officers are authorized to imprison the offender, if he does not immediately remove.

It is impossible for the missionary to avoid the penalty of this law, if he persists in his labors after complaint has been entered, and a warrant issued for his removal, as it embraces all who are not Indians, and forbids their admission to trial, bail, or jail liberties.

The Domestic Secretary of the United Foreign Missionary Society is now at Albany, for the purpose of soliciting a modification of the law, and we confidently expect, that in a short time the Seneca family will be permitted to resume their labors.

Extracts from the Mission Journal.

Some notices extracted from the mission journal alluded to in the preceding statement will be read with interest.

We are much gratified to see the principal chiefs taking an increased interest in the school. Young King has proposed that one of the principal chiefs call upon us weekly, and lecture the children on the subject of obedience, and we are pleased to find that they now faithfully do their duty in this respect.

Lord's Day, Jan. 25.—Our religious exercises more than usually interesting. Discourse from Luke 24:25. "O fools and slow of heart to believe all that the prophets have spoken." These words were appropriately addressed to some of our congregation, who have manifested of late a disposition, if not to join in, at least to connive at the worship of the Pagans. At the close of the services, one of the members of the church was requested to pray. During prayer, he became much affected, and burst into tears. As far as he could be understood, he seemed to mourn over his sin, and the sin of his people before the Lord, and to say, "Lord, forgive them for they know not what they do." Solemnity, and the most profound silence pervaded the assembly; while a number tried in vain to hide their tears.

Monday, Feb. 16.—We have witnessed with no ordinary emotions an increasing seriousness for some days past among the children. We have discovered at times a tenderness of heart among these children; but have never seen them so much awed by divine things as at present. On Saturday, as I "walked out in the field at eventide," a few rods from our dwelling, I witnessed an occur-

rence of so pleasing a nature, that I shall probably be justified in mentioning it here. I saw one of our largest boys retiring just after the school had closed, into an adjoining thicket. I asked him whither he was going? He pointed his finger and said he was going yonder to pray. As I stood conversing with him a few minutes, another came up and said he was going on the same errand. I turned away affected with the circumstance, and walked below the hill, in the rear of the house, to find a place where to give vent to my feelings; and where to beg of God to fasten conviction on their tender hearts. The evening was marked with that placid stillness which tends insensibly to lead the pious mind to survey the works of God.

I could distinctly hear the voice of prayer on several sides around me. As I walked towards the house, I wondered why the little children were not heard at play as usual. The secret was soon disclosed; for I discovered that they too had collected in a little group on the side of a hill, and stood with clasped hands, and in perfect silence; while one of their number, in an audible voice, was sending forth his petitions to the throne of him who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of Heaven." Surely, thought I, "how terrible is this place." May it please God not to suffer this seriousness to be as the "morning cloud and early dew, which passeth away."

CAREY MISSION STATION.

A CIRCULAR letter published by a Committee of the Baptist Foreign and Domestic Missionary Boards of New-York city contains the following account.

The Carey Indian Missionary Station, is located upon the river St. Joseph, in Michigan Territory, 25 miles from the lake of the same name, 100 miles from fort Wayne, about 200 miles from any settled country, and in the midst of the Pootawattomies. The School, which had been in operation nearly three years at Fort Wayne, was removed to Carey in December, 1822. It now contains fifty-three *native* scholars, thirteen of whom are studying arithmetic, twenty can read the Bible, and the residue are in various lower stages of improvement. The prejudices and deep rooted jealousies of the neighboring natives have been so far overcome, as to render the increase of the school to any desirable number entirely practicable; and it is confidently believed that many of those red men of the forest feel disposed to listen attentively to religious instruction.

BAPTIST GENERAL TRACT SOCIETY.

A SOCIETY styled the "Baptist General Tract Society" has been recently organized at the city of Washington, the object of which is to engage christians of the Baptist denomination throughout the United States, in the work of distributing religious tracts. Depositories are

to be established in every part of the country; and an effort is making to promote the establishment of auxiliary associations as extensively as possible. The terms of its publications are to be the same with those of the American Tract Society.

The officers of the Society are,—Rev. O. B. Brown, *President*; Rev. John Bryce, *Vice-President*; Mr. George Wood, *Agent*; Mr. Isaac G. Hutton, *Recording Secretary*; Rev. Luther Rice, *Treasurer*; Rev. Dr. Staughton, Samuel W. Lynd, Messrs. Joseph Gibson; Joseph Thaw, Enoch Reynolds, Reuben Johnson, James D. Knowles, *Directors*.

THEOLOGICAL SEMINARY AT AUBURN, N. Y.

THE Theological Seminary at Auburn was established by the Synod of Geneva. It was incorporated by the Legislature of New-York in the year 1820. The present officers of the institution are Rev. James Richards, D.D. *Professor of Christian Theology*; Rev. Matthew L. R. Perrine, D.D. *Professor of Church History and Church Government*; Rev. Henry Mills, *Professor of Biblical Criticism*; Rev. Dirk C. Lansing, *Professor of Sacred Rhetoric*. The three last of these were elected in May 1821, and inducted into office in October of the same year. The professorship of Theology was endowed by a benevolent individual in the city of New-York, and the professor was chosen in September last, and inaugurated on the 23d of October.

The students are—Senior Class 6, Middle Class 4, Junior Class 10; Total 20. From the state of New-York 17, Massachusetts 2, New Jersey 1. From Hamilton College 12, Williams College 2, Union College 1; not graduated 5.

The college edifice is of stone, 126 feet in length; consisting of a centre building 45 feet wide, and two wings, each 40 feet wide.

Tuition, room rent and furniture are gratuitous; board, exclusive of washing &c., one dollar a week. The cost of firewood is said not to exceed five dollars a year for each student.

THEOLOGICAL SEMINARY IN SOUTH CAROLINA.

THERE is one institution of this kind, [Theological,] to which we cannot but call the attention of the public, as it is one which, from its location, we regard with peculiar interest. It is the infant Seminary located near *Hampden Sidney College*, in the county of Prince Edward, Virginia. The special design of this institution is to afford the means of a competent theological education, for the benefit of the southern country; particularly for that vast region, that lies south of the Poto-

mac and east of the mountains. A great part of this country is *alluvial*. The natives of northern or of mountainous regions cannot be expected to make it, in general, the place of their permanent abode.—Every thing shows the necessity of raising up preachers for that people from among themselves. For this purpose that Seminary is placed in the southern part of Virginia, about sixty miles below the mountains, and about seventy above the head of tide water, in a *primitive* region, and, therefore, so healthy that a native of the mountains need not fear a *summer's* residence

at the place, and yet well suited to the inhabitants of the lower country.

The plan of this Seminary is in all substantial points like that of Princeton and Andover. There is, however, as yet, only one Professor there, and a small number of students. On the first day of the present month, (January,) the Rev. Dr. John H. Rice was inaugurated Professor of Christian Theology. We learn from one who was present, that a numerous congregation attended, and that the ceremony was very interesting and solemn.

Miscellanies.

A MONTHLY CONCERT OF PRAYER.

THE following account of a monthly concert at Park Street church in this city is taken from the Literary and Evangelical Magazine. One object of its insertion in this place is to direct the attention of our readers to what we believe has been found by experience the most useful manner of conducting this interesting meeting. The leading feature of the method which we would recommend is, that the most important intelligence relating to the progress of the Redeemer's kingdom should be carefully selected, and communicated during the intervals of prayer, accompanied with only brief and appropriate remarks. This method is the most likely to excite the attention of those who delight to hear of the triumphs of the Gospel; so as to induce them to remember the season, when many thousands in Christian lands, and at those little spots among the heathen nations which are as lights shining in dark places, assemble to pray for the peace of Jerusalem. This will most successfully induce them to turn aside from other employments, and spend an hour in aiding the supplications of their brethren. This too will give fervency to their petitions, and afford themes of thanksgiving and praise.

Boston, October 7th, 1823.

Sir,—On last evening I attended the monthly concert for prayer, held in Park-street Church in this city; and found the meeting so deeply interesting, that I cannot forbear giving you some account of it.

The services of the evening were introduced by singing and prayer; after which Mr. Evans communicated much interesting information from the missionary stations in Bombay, Ceylon, the Sandwich Islands, Palestine, and among the Cherokee Indians in this country. Important statements were also made concerning the operations of the missionary press now established at Malta, the progress of religion in France and in Calcutta.

I mention these two together, although thus remote, because they do not come within the sphere of the missionary agencies established by American Christians. They, however, are regarded by all who attend to these subjects with a very lively interest. No one, who has read the history of the Reformed churches in France, and recollects their former purity and zeal, their martyrlike courage, the fiery persecutions endured by them, and the terrible destruction wrought among them by bigotry and fanaticism, can regard them without deep sympathy, or hear, without grateful joy, of the movements of spiritual life among them. This subject is the more gratifying to us as Americans, because we know that a countryman of our own has been an honored instrument in the hands of Providence, of aiding this important cause. Mr. S. V. S. Wilder, a distinguished merchant in Paris, whose heart the Lord has opened, sometime ago determined to establish a prayer meeting in his own house. He began with three associates, and when he found it expedient to return to his own country, the meeting consisted of three hundred. On the Sabbath evening before his departure he addressed his associates for the last time, and exhorted them not to forsake the assembling of themselves together. A member of the French Chamber of Deputies, who was present, rose, and invited the company to make his house their place of meeting. The offer was accepted, and this band of friends met in the Deputy's house for prayer, until he was obliged to go into the country to attend to private concerns. This occasioned a division of the increasing numbers of praying souls, and very opportunely two houses were offered, in which prayer meetings are held every Sabbath evening. But this is only the beginning of an excitement, which, kindled at Paris, is spreading through the protestant population in France. You know that there is a Bible Society in Paris: a Missionary Society has also been organized there, as well as various other institutions of Christian benevolence. Auxiliaries to these are formed in various parts of France; and among other good works, they have sent our young countryman, Mr. King, on a mission to Palestine, in company with Mr. Wolff, the Jewish missionary, and Mr. Fisk, who, you know, is in the employment of the American Board. Such is the good that one man may be instrumental in doing, through divine

grace, in this world of sin and misery. The gentleman who has been thus blessed and honored, I ought to remark, was all the time one of the busiest and most active merchants in the world. This proves that the man who has a heart to do good, will find the time.

As I have been brought, in speaking of the progress of religion in France, to the Palestine mission, I shall pursue that subject. The Palestine mission is intended, not merely to send the Gospel to Jerusalem, but to assist in promoting Christianity in many of the countries which border on the Mediterranean Sea. Take a map of the world; observe the countries which bind on that Sea, from Gibraltar on the north quite round, along all the windings of the coast, to Tangiers on the South, then fix your eye on Malta, and consider the facilities which that Island affords of communicating with different kindreds and tribes of men; and you will be prepared to estimate the value of a printing press established there, for the purpose of disseminating religious truth. Such an establishment is now in successful operation, and religious tracts are printed in various languages for distribution. It was particularly gratifying to learn that the Greeks—that nation for which every generous bosom now feels the deepest interest—are receiving important benefits through the instrumentality of this part of the missionary machinery. The information afforded on the subject by Mr. Evarts was particularly gratifying.

From the same source we learned that Messrs. Wolff, Fisk and King had arrived in safety at Jerusalem, and that a fair opportunity was afforded to them of preaching the Gospel to the multitudes that resort to that city.

It was also stated on the authority of a Mr. Newton one of the principal merchants in Calcutta, that the cause of religion is prosperous in that great city and in Bengal; and that missionary operations increase in interest and effect. That gentleman has the fullest opportunity of knowing the truth of the case; and his testimony is fully sufficient to put down completely all that has been said of the inefficiency of missionary exertions in the East. He bestows large sums of money, every year, in aid of this cause, and thus shows beyond all doubt, that he is sincere in the opinions expressed by him.

From Bombay and Ceylon we were permitted to hear very gratifying intelligence. Extracts from the journals of the missionaries were read, giving full assurance of the progress of the good cause. I was most particularly and forcibly struck with what I heard from the journal of a *young native, not more than four and twenty years of age, who is employed as a preacher under the direction of the missionaries. I wish that I could send you an extract; but it will, hereafter, I presume, be published, at least in part, in the *Missionary Herald*. You would be surprised, as I was, to observe the simplicity and purity with which he writes the English language, the nice, discriminating judgment, the extent and accuracy of Christian knowledge, and the keen insight into hu-

man nature, evinced by this extraordinary youth. I scarcely ever heard any thing in my life, more deeply interesting. I heard with particular emotion, because such a pledge as this of the triumphs of Christianity seemed to justify the most sanguine anticipations. The causes which have produced and formed such a character are fully adequate to the forming of thousands; and the very circumstance that one young man of such talents has been brought to the assistance of missionary operations in India, will point out the way by which thousands of native missionaries may be trained up, to send the blessings of the gospel through the countless population of eastern Asia.

And here it may be well to correct a mistake which is, I believe, very common in the country. When it is heard that there are six hundred millions of heathen in the world, and it is recollected that many hundred thousands of preachers are necessary to supply them with religious instruction, Christians are appalled at the magnitude of the undertaking; and the enemies of missions ridicule it, as in the highest degree extravagant and chimerical. But it is not considered that the policy pursued by the church, when the first missionaries went forth, guided by the Holy Spirit, and animated by a Savior's love, is the same which is to be adopted now. They planted churches, and ordained to the ministry of the gospel suitable persons among the native converts. These again trained others, and the work of conversion was still carried on by those who had been translated from the darkness of heathenism to the glorious light of the blessed gospel. And it will be so in the present, and in succeeding ages. Some of the young members of the church of Christ in this country will probably live to read the annual reports of Theological Seminaries, established by new races of Christians in Otaheite, and in the Sandwich Islands. Some Buchanan or Martyn will go forth from Otaheite or Eimeo, with an apostle's or martyr's spirit to proclaim glad tidings to the perishing heathen. In this view of the subject, the great object of Christian benevolence, I mean the evangelizing of the world, is not chimerical. The Apostles of Jesus Christ have led the way, and their experiment gives assurance of success.

The mission to the Sandwich Islands has already been efficient beyond all expectation. I have been credibly informed that persons entirely hostile to missionary operations, on visiting these Islands, and observing the effects produced by the labors of the missionaries, have totally changed their views. Last evening several extracts were read by Mr. Evarts from a communication made by Mrs. Bingham, wife of the missionary of that name, to which I listened with very deep interest.

After hearing of these triumphs of benevolence in foreign and distant lands, we received a most gratifying account of the success of the mission to the Indians. The time will soon come, when the improvement of these sons of the forest will put down all opposition to Indian missions.

The various particulars of religious intelligence to which I listened had a powerful ef-

* Gabriel Tissera. Our readers will recollect to have seen extracts from this journal at pp. 42, 72, and 102, of our last three numbers. *Ed. Her.*

† About twenty one. See *Herald*, p. 42.

fect on me. As the speaker went from place to place, I felt my bosom dilating and my affections expanding. I travelled in thought and feeling from clime to clime, rejoicing as a Christian in the wide diffusion of the blessings of the Gospel, and exulting as an American, that the influence of my countrymen's charity was shed upon so many parts of the world; that Americans were acknowledged as benefactors along the shores of the Mediterranean, among the regenerated Greeks, on Mount Zion, once the city of God, and about to be restored to its honors, in Bombay, in Ceylon, the Sandwich Islands, and among the Aborigines of this country. I felt that this was a higher honor, than any which had been gained by the heroism of my countrymen "on field and flood;" and I was thankful that Christianity, as it is received in this country, uncontaminated by worldly alliances, in its simplicity and purity, is the boon held out by American benevolence to the heathen tribes.

While thoughts like these were coursing through my mind, Mr. David Brown, a young Cherokee, was requested to conclude the solemnities of the evening by prayer. Mr. Brown is a young man of appearance every way pleasing. His face is agreeable, his manners are easy, his talents respectable, and his moral qualities excellent. He has been about *four years at the foreign Mission School at Cornwall, (Con.) and at the Theological Seminary at Andover; and although greatly noticed and caressed, he is very modest and unpretending. On being requested to pray, he rose slowly, and with a voice somewhat tremulous from emotion, thus began;—"O LORD, our heavenly Father, WHO HAST MADE OF ONE BLOOD ALL NATIONS OF MEN TO DWELL ON THE FACE OF ALL THE EARTH," &c.—No words, from holy writ even, could have been more happily chosen. The sentiment of the passage quoted, came upon me with overpowering force;—I never felt my affinity to the family of mankind in such a way before; and I could scarcely help exclaiming, *surely, every human being is my brother!*

In thinking on this subject since, I have contrasted the pleasures sought and purchased by the devotees of the world, with those procured by missionaries and the friends of missions, through their labors and contributions;—the pleasure for instance of wearing a *superb shawl*, of giving a *splendid party*, or *betting on a favorite race horse*, with the pleasure enjoyed by those who have been instrumental in shedding on David Brown's mind the light of divine truth, and communicating to his heart the hopes of the gospel; and who see him now prepared to go forth as a missionary to his countrymen, and to communicate the same blessings to the Cherokees of the Arkansaw, which he has received through others. And *indeed*, to use the language of this speculating age, *indeed*, the friends of missions have the best bargain. No pleasures of sense, no gratification of vanity, can be compared with the enjoyments of him, who, employed as an instrument of God's mercy, takes up a poor lost sinner, and leads him to that fountain which

has been opened for the washing away of sin, breaks to him the bread of life, communicates a hope of immortality, and sees the subject of his instructions and object of his prayers aspiring to heaven, and claiming alliance with all that is pure and holy around the throne of the Redeemer, and anticipating all that is joyful and glorious in eternity.

AMERICAN COLONIZATION SOCIETY.

THE North American Review for January 1824 contains a very able discussion of the claims of the American Colonization Society, a very brief abstract of which we presume will not be uninteresting to those of our readers, who have not opportunity to peruse the original article.

After giving a concise and interesting history of the Society, the Review proceeds "to consider the *advantages* which may be hoped from the success of the Colonization Society, admitting its plans to be carried into full operation."

These advantages "relate to this country; to the abolition of the slave trade; and to the civilization of Africa."

As it regards *our own country*,—there is now in the midst of us a large number of free colored people, who are excluded by public opinion from the privileges of citizenship, and possess little interest in common with the whites in the soil, in our government, or public institutions. These form a channel of communication with the slave population, and are the most likely to originate and foment dissensions; their increasing numbers, their vices and degradation, and their means of learning the evils of their own condition and that of the slaves render them at once pernicious to the state of morals, and dangerous to our civil prosperity. That the public interests require the removal of this class of people from our country cannot be doubted.

The slaves cannot be emancipated, to remain among us free. In the existing state of things, "manumission is no blessing to the slaves, while it is an evil of the most serious kind to the whites."

We suppose it is the cherished hope of every true patriot, as well as of every benevolent man, that the day will come, when the scourge of slavery shall be no longer felt in the land; when the rod of chastisement shall be withdrawn, and all voices shall join in the song of freedom. There is one possible way, and only one, in which this event can be accomplished, or even approximated.

"*By colonization; and by this alone,*" can the free blacks be removed from among us,

* A little more than three years. He arrived at Cornwall in June, 1820, and left Andover in September, 1823. Ed. Her.

and the slaves set free. Let this be done, and—

“White laborers will come in and take their place, as fast as the odium of slavery wears away; labor will be more productive, lands more valuable, and the means of wealth more abundant; a vicious, worthless, dangerous population will be succeeded by an intelligent and thriving class, who will stand as pillars of strength in the social fabric. This is no impossible task, if rightly undertaken; so great a change must necessarily be brought about by imperceptible degrees; the Colonization Society has taken the first step; let its enterprise be seconded with energy, and the work will in due time be done.

Besides these advantages, the establishment of a colony on the coast of Africa may be expected to promote our commercial interest, as the colony at Sierra Leone does that of England.

The scheme of colonization also tends powerfully to the utter abolition of the *Slave Trade*. By the establishment of a colony the laws which relate to the suppression of this infamous traffic can be carried into execution. The negroes recaptured by our vessels of war can be provided for; the agents appointed by our government to be stationed on the coast can find a place of secure residence; thence they can extend their observations, and, by easy communications with the vessels of war, prevent the infringement of the laws. All that has hitherto been done by the agents of our government, has been by direct cooperation with the colony; and in fact the laws can be executed in no other way.

We repeat, then, that to the Colonization Society belongs the praise of having projected the only practicable scheme of carrying the abolition laws into effect, and affirm, that these laws will be executed in proportion as the government, either directly or indirectly, acts on the principles of this Society.

But how shall *Africa*, degraded as she is, be elevated to a rank among Christian and civilized nations? Through the agency of colonization. The slave trade is the grand secret of African degradation. The spirit which cherishes the unholy practice of slavery must be rooted out in its source.

The laws of civilized countries will avail something, but tenfold greater will be the influence of a well ordered colony, residing in the midst of the people, teaching them the arts of life, showing them the value of mental and moral improvement, and convincing them, by example, that civilization, in all its branches, is the spring and safeguard of human happiness.

Schools will be established, a knowledge of the arts diffused, and religious instructors sent forth; and thus the scheme of colonization will be at the same time the means of abolishing the slave trade, and of diffusing knowledge, civilization and Christianity. And when the slave trade is abolished, and the natives enlightened, the cause of humanity will be completely vindicated.

Governments will grow up, founded on the eternal basis of truth and right; peace and happiness will reign in the land; the horn of plenty will pour its abundant stores at the feet of the laborer; wisdom will assert her empire in the mind; the affections will bloom with new freshness and fragrance in the heart; and the injured, insulted, degraded African will rise to a level with his species, and prove to his deriding oppressors, that the same God, who has stamped his image on other men, has in equal kindness bestowed on him, in full measure, the sources of feeling, the power of intellect, and all the ennobling principles of human nature.

The *practicability* of colonization is another point of discussion. That a colony may be established and maintained in Africa is placed beyond a question by the fact, that “the Portuguese, the French, the Danes and the English have establishments scattered along the coast from Cape Verde to the Cape of Good Hope.” The colony at Sierra Leone, now in a flourishing condition, is, in many respects, of the same character with the one commenced at Mesurado. But in truth the question of practicability is already settled. The discouragements and disasters which attended the commencement of the undertaking have for the most part passed away. More than 150 colonists are now comfortably established at Cape Mesurado, one of the most salubrious and fertile situations on the coast; new emigrants can be obtained even in greater numbers than can at present be well accommodated; and we are abundantly able to defray the expense which must be incurred.

We are sensible that we are very far from having done justice to this subject, by just glancing at some of the leading topics contained in an article which occupies 50 octavo pages; which, however, is all that our limits allow. With the perusal of the article itself, without expressing our acquiescence in every sentiment which it contains, we are sure that the friends of humanity will be highly gratified. We heartily concur in the belief, that the plan of the Colonization Society, “is well conceived, and wants only the vigorous cooperation of the public to make it entirely sue-

cessful." This cooperation *should* not, we hope *will* not be withheld.

American Board of Missions.

FORMATION OF ASSOCIATIONS.

NEW HAMPSHIRE. Bedford. Ladies' Asso. Mrs. Stephen Thurston, *Pres.*, Mrs. Theodore Goffe, *V. Pres.*, Mrs. Daniel Mack, *Sec.*, Mrs. John French, *Treas.*; thirty *Collectors*. Formed Jan. 5.

CONNECTICUT. Glastenbury. Gent. Asso. Rev. Caleb Burge, *Pres.*, Mr. Stephen Strickland, *V. Pres.*, Mr. Joseph Wright, *Sec.*, Mr. Oliver Hale, *Treas.*; seven *Coll.* Formed March 24.

Eastbury. Lad. Asso. Mrs. Jacob Allen, *Pres.*, Mrs. Sylvester Blish, *V. Pres.*, Miss Pamela Skinner, *Sec.*, Mrs. Walter Hale, *Treas.* Formed March 24.

Manchester. Lad. Asso. Mrs. Ralph R. Phelps, *Pres.*, Mrs. Daniel Lyman, *V. Pres.*, Mrs. George Griswold, *Sec.*, Mrs. Sidney Olecott, *Treas.*; six *Coll.* Formed March 25.—Gent. Asso. previously formed.

East Granby. Lad. Asso. Mrs. James O. Pond, *Pres.*, Mrs. Homer Phelps, *V. Pres.*, Miss Catharine Robbins, *Sec.*, Miss Lydia E. Owen, *Treas.*; four *Coll.* Formed April 1.

Windsor. Gent. Asso. Rev. Henry A. Rowland, *Pres.*, John Sergeant, Esq., *V. Pres.*, Mr. Allyn M. Mather, *Sec.*, Mr. Roger Phelps, *Treas.*; eight *Coll.* Lad. Asso. Mrs. H. A. Rowland, *Pres.*, Mrs. E. N. Sill, *V. Pres.*, Mrs. John Sergeant, *Sec.*, Mrs. Job Drake, *Treas.*; eight *Coll.* Formed April 2.

Suffield. Gent. Asso. Rev. Ebenezer Gay, *Pres.*, Oliver Pease, Esq., *V. Pres.*, Mr. Charles Sherman, *Sec.*, Mr. Hervey Bissell, *Treas.*; six *Coll.* Formed April 7.—Lad. Asso. previously formed.

Recent Intelligence from the Missions.

SANDWICH ISLAND MISSION.

WE have at length received from the Sandwich Islands an account of the voyage of the last reinforcement of the mission with some other communications, which were noticed in our last number, p. 110, as having been forwarded from Hanaroora on the 17th of June. Extracts from these communications may be expected in our next. For the present we can only say that the voyage was prosperous, and that all arrived in safety. They came in sight of Owhyhee on the 24th of April, and cast anchor in the roads off the bay of Hanaroora on the morning of the Sabbath, April 27. They were welcomed with joy, not only by the missionaries, who were waiting for fellow-laborers, but also by the natives; who, though their hearts are not yet subdued to the obedience of the gospel, receive with great cordiality the messengers of salvation.

We have also been favored by a friend with the perusal of a letter from Mr. Chamberlain, dated Nov. 10, and received by an arrival, which, we are ignorant from what cause, has yet brought no intelligence directly to us.

From this letter we make the following extract.

Already is heard "the sound of the church-going bell;"—already are seen multitudes flocking to the house of God;—already has been gathered, as we hope, some fruit to eternal life. The death of one of the heads of the nation furnished those who were best acquainted with her, and those who witnessed her decease, much reason to believe that she died in the faith of Christ, and has gone to experience the blessedness of those who turn from Satan unto God. I refer to Keopuolani (Ka-o-puo-o-lah-ne) the mother of the king, who recently died at Lahinah on Mowee.

Mr. Chamberlain states that one new station in addition to that at Lahinah had been established, and that some of their number were waiting only for a passage, to enter upon a third.

BRAINERD.

THE mission family at Brainerd has of late been much afflicted with sickness. The Corresponding Secretary of the Board writes from that place, under date of March 25,—

The members of the mission family are as well at present as they have been for several months. Still there is much sickness among them. Mr. Hoyt has not been able to leave his room since December, and a great part of the time has not been able to turn himself in bed. Mr. Ellis has been quite deranged, a part of the time, for months, and is quite feeble. Mr. Blunt is confined by sickness, and has been since December. Several of the women are also in a very poor state of health.

Poetry.

JUDÆA CAPTA.

The following lines, by a lady in England, were suggested by the medal (*Judæa Capta*) with which the title page of the London Jewish Expositor is headed.

Oh Zion, sacred city,
Abode of God the blest,
It moves my heart to pity,
To see thee spoil'd and wastel
Thy holy temple levell'd.
Thy stones laid low in dust;
And impious Gentiles scoffing,
Where once taught God the Just.

O holy land, once glorious,
Now silent, waste, forlorn!
Where tower'd thy palms victorious,
Thy daughters sit and mourn.
O Israel, exil'd captive,
Dispers'd on foreign strand,
Forsaken, fall'n, neglected,
O think on Zion's land!

O think on that Messiah,
Who once thy cities trod;
In him, slain, scoff'd, rejected,
In him, Behold thy GOD!
Behold! He whom ye pierced,
Stands waiting to forgive;
Return, repentant Zion,
Kiss ye the Son, and live!